TAFSIR-UL-QUR'AN

(VOL. II)

Translation and Commentary of the

HOLY QUR'AN

BY

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SYSTEM OF TRANSLITERATION

Below is given the system of transliteration adopted in this work:

ا a	ظ z
ء '	ع ‘ (‘as=ع, ‘u=ع, ‘i=ع)
ب b	غ gh
ت t	ف f
ث th	ق q
ج j	ك k
ح ḥ	ل l
خ kh	م m
د d	ن n
ذ z	ه h
ر r	و u (as vowel)
ز z	و w (as consonant)
س s	ى i (as vowel)
ش sh	ى y (as consonant)
ص ṣ	ً un
ض dh	ـً an (above the line)
ط ṭ	ـٍ in (below the line)

ABBREVIATIONS

(1) BOOKS OF THE BIBLE

Ac.	=	Acts of the Apostles.
Am.	=	Amos.
1. Ch.	=	The First Book of the Chronicles.
2. Ch.	=	The Second Book of the Chronicles.
Col.	=	Paul's Epistle to Colossians.
1. Cor.	=	Paul's First Epistle to the Corinthians.
2. Cor.	=	Paul's Second Epistle to the Corinthians.
Dn.	=	The Book of Daniel.
Dt.	=	Deuteronomy: The Fifth Book of Moses.
Ex.	=	Exodus: The Second Book of Moses.
Ez.	=	Ezra
Ezek.	=	The Book of the Prophet Ezekiel.
1. Gr. Jn.	=	The First Epistle General of John.
2. Gr. Jn.	=	The Second Epistle of John.
Ga.	=	Paul's Epistle to the Galatians.
Ge.	=	Genesis: The First Book of Moses.
He.	=	Paul's Epistle to the Hebrews.
Ho.	=	Hosea.
Is.	=	Isaiah.
Ja.	=	The General Epistle of James.
Jn.	=	Gospel according to St. John.
Jo.	=	Joel.
Job.	=	The Book of Job.
Jon.	=	The Book of Jonah.
Josh.	=	The Book of Joshua.
Judg.	=	The Book of Judges.
Je.	=	The Book of Jeremiah.
1. Ki.	=	The First Book of the Kings.
2. Ki.	=	The Second Book of the Kings.
La.	=	The Lamentations of Jeremiah.
Lk.	=	Gospel according to St. Luke.
Le.	=	Leviticus: The Third Book of Moses.
Mi.	=	Micah.

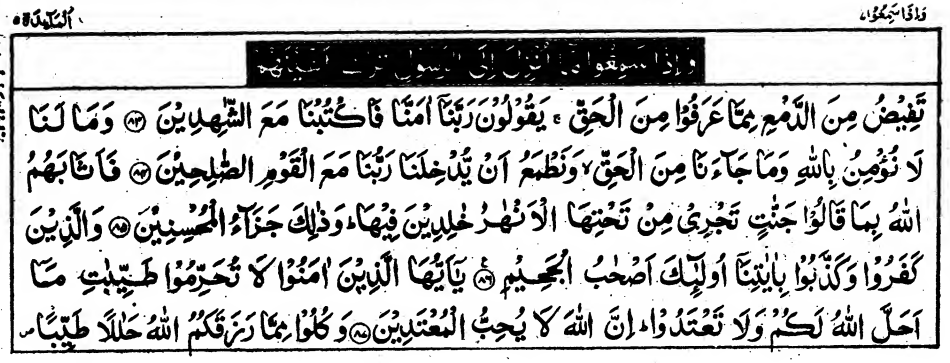
Mk.	=	Gospel according to St. Mark.
Mt.	=	Gospel according to St. Matthew.
Na.	=	Nahum.
Ne.	=	The Book of Nehemiah.
Nu.	=	Numbers: The Fourth Book of Moses.
1. Pe.	=	The First Epistle General of Peter.
2. Pe.	=	The Second Epistle General of Peter.
Ph.	=	Paul's Epistle to Philippians.
Pr.	=	The Proverbs.
Ps.	=	The Book of Psalms.
Re.	=	The Revelation of St. John.
Ro.	=	Paul's Epistle to the Romans.
1. Sa.	=	The First Book of Samuel.
2. Sa.	=	The Second Book of Samuel.
So.	=	The Song of Solomon.
1. Thes.	=	Paul's First Epistle to Thessalonians.
2. Thes.	=	Paul's Second Epitle to Thessalonians.
1. Ti	=	Paul's First Epistle to Timothy.
2. Ti	=	Paul's Second Epistle to Timothy.
Tt.	=	Paul's Epistle to Titus.
Ze.	=	Zechariah.

(2) GENERAL

AAM.	=	Abul 'Alā Maududi, Urdu translator and commentator of the Holy Qur'ān.
"Ant."	=	Josephus' 'Antiquities of the Jews.' (Routledge, London).
Aq.	=	Shāh 'Abdul Qādir Dehlavī (D. 1241 A.H./1826 CE). Urdu translator and commentator of the Holy Qur'ān.
ASB.	=	Asad's English Translation of Sahīh al-Bukhārī.
AV.	=	Authorised Version of the Bible.
AYA.	=	'Abdullah Yūsuf 'Alī. English translator and commentator of the Holy Qur'ān.
Bdh.	=	Nāsir-ud-Din 'Abdullah Baidhāvī (D. 685 A.H./1282 C.E.). Commentator of the Holy Qur'ān.
BK.	=	'Book of Knowledge,' 4 Vols. (Educational Book Co., London).
CD.	=	Pallen and Wynne's 'New Catholic Dictionary.' (New York).
CE.	=	McDannall's 'Concise Encyclopedia,' 8 Vols. (New York).
C.E.	=	Christian Era.
DB.	=	Hastings' 'Dictionary of the Bible,' 5 Vols. (Clark, London).
DCA.	=	Smith and Cheetham's 'Dictionary of Christian Antiquities,' 2 Vols. (Murry, London).

DCG.	=	Hasting's Dictionary of Christ and the Gospels, 2 Vols.
DV.	=	Douay Version of the Bible.
EBi.	=	Cheyne and Black's 'Encyclopedia Biblica,' 4 Vols. (Black, London).
EBr.	=	'Encyclopedia Britannica,' 29 Vols. 11th Edition. (London). 'Encyclopedia Britannica,' 24 Vols. 14th Edition. (London and New York). Where no edition is specified, the reference is to 14th Edition.
El.	=	Houtsma and Wensink's 'Encyclopedia of Islam,' 5 Vols. (Luzac, London).
EMK.	=	Hammerton's Encyclopedia of Modern Knowledge,' 5 Vols. (Waverly, New York).
ERE.	=	Hastings' 'Encyclopedia of Religion and Ethics,' 13 Vols. (Clark, London).
ESS.	=	Seligman's 'Encyclopedia of the Social Science,' 15 Vols. (Macmilan, London).
ET.	=	Cohen's 'Everyman's Talmud,' (Dent, London).
FWN.	=	Frazer's 'Worship of Nature,' 2 Vols. (Macmillan, London).
GB.	=	Ragg's 'The Gospel of Barnabas.' (Oxford).
GRE.	=	Gibbon's 'Decline and Fall of the Roman Empire,' 7 Vols. (Methuen, London).
HHW	=	'Historians' History of the World,' 25 Vols. (*The Times*, London).
HJ.	=	*The Hibbert Journal.* (Constable: London).
IA.	=	Hadhrat 'Abdullāh Ibn-i-'Abbās. (D. 68 A.H./688 C.E.) (A companion and cousin of the Prophet).
IQ.	=	Ibn-i-Qutaiba. (D. 276 A.H./890 C.E.) Author of 'Arabic Glossary of the Holy Qur'ān.'
JE.	=	'The Jewish Encyclopedia,' 12 Vols. (Funk and Wagnalls, New York).
LL.	=	Lane's 'Arabic-English Lexicon,' 8 Vols. (Williams and Norgate, London).
LSK.	=	Lane and Lane-Poole's 'Selections from the Kuran.' (Trubner, London).
M.A.	=	Mawlānā Mohammad 'Alī: (D. 1349 A.H./1931 C.E.) Indian Muslim leader. (Not to be confused with his namesake of Lahore and a translator of the Qur'ān). The references are to his unpublished work, 'Islām: The Kingdom of God' (since published as 'My Life—A Fragment' by Sh. M. Ashraf, Lahore).

NSBD.	=	A New Standard Bible Dictionary (Funk & Wagnalls Co., New York).
NSD.	=	'New Standard Dictionary of the English Language,' 4 Vols. (Funk and Wagnalls, New York).
NT.	=	The New Testament.
OT.	=	The Old Testament.
PC.	=	Tylor's 'Primitive Culture,' 2 Vols. (Murray, London).
Rgh.	=	Al-Rāghib al-Asfahānī, Husain b. Muhammad, Al-Mufradāt fi Gharīb il-Qur'ān.
RV.	=	Revised Vesion of the Bible.
RZ.	=	Imām Fakhruddīn Rāzī. (D. 659 A.H./1209 C.E.). Well-known commentator of the Holy Qur'ān.
SOED.	=	'Shorter Oxford English Dictionary,' 2 Vols. (Oxford).
SPD.	=	Sale's 'Preliminary Discourse to the Translation of the Koran,' prefixed as Introduction to Wherry's 'Commentary on the Kuran,' 4 Vols. (Trubner, London).
Th.	=	Maulānā Ashraf 'Alī Thānavī (B. 1280 A.H./1864 C. E.). Urdu translator and commentator of the Holy Qur'ān.
UHW.	=	Hammerton's 'Universal History of the World', 8 Vols. (New York).
VJE.	=	Vallentine's 'One Volume Jewish Encyclopedia.' (London).
WGAL.	=	Wright's 'Grammar of the Arabic Language,' 2 Vols. (Cambridge).
Zm.	=	Jār-ul-lah Zamakhsharī (D. 538 A.H./1144 C. E.) Commentator of the Holy Qur'ān.



PART VII

83. (و اذا . . . الشهدين) And when they[1] hear[2] what has been sent down to the messenger thou seest[3] their eyes overflow with tears[4] because of the truth they have recognised.[5] They say: our Lord! we believe;[6] so write us down with the witnesses.[7]

84. (ومالنا . . . الصلحين) And why should we not believe in Allah[8] and in what has come down to us of the truth? And we long that our Lord will enter us[9] with the righteous people.

85. (فاثابهم . . . المحسنين) Therefore Allah will reward them, for what they said, with Gardens beneath which rivers flow *as* abiders therein. Such is the recompense of the well-doers.

86. (والذين . . . الجحيم) And those who disbelieved and belied Our signs, they shall be the inmates of the Flaming Fire.

SECTION 12

87. (يايها . . . المعتدين) O you who believe! forbid not[10] to yourselves the good things[11] Allah has allowed to you,[12] and trespass not;[13] verily Allah does not love the trespassers.[14]

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1. The reference is to the good-natured Christians of the Prophet's time, who eventually became converts to Islam.

2. (as it is read out to them).

3. (O Prophet!).

4. (generated by the tenderness of their emotion). That the physical side of the tender emotion specially involves the lachrymal organs is a commonplace with the students of psychology. 'The lachrymal organs—gland and sac—are specifically affected under the tender feeling.' (Bain, *Mental Science*, p. 241). 'The circulation is accelerated by joy and tenderness, as is proved by the shining of the eyes. The

appearance of tears .... would be the natural consequence.' (Ribot, *Psychology of Emotions*, p. 236).

5. (in this new Dispensation). *Cf.* the OT. 'For all the people wept' when they heard the words of the law.' (Ne. 8 : 9).

6. And thenceforth they were Muslims.

7. (to the truth of the holy Prophet and the Holy Qur'ān).

8. (as that belief is taught in the Qur'ān).

9. (in the Paradise).

10. (unto yourselves by taking vows).

11. (whether they be articles of food, or of clothing, or any other lawful pleasures).

12. Some well-meaning Muslims, imitating certain self-denying Christians, had vowed not to partake of delicious foods and to abstain from going in to their wives. This the holy Prophet strongly disapproved, declaring that he would have no monks and ascetics in Islam. The Quranic verse is also directed at such persons.

13. (the bounds of the Divine Law, by either forbidding the lawful or allowing the forbidden).

14. There is no sense and no merit in self-imposed vows of penance and abstinence unless they be in strict accordance with the rules set up by the Revelation.

وَاتَّقُوا اللَّهَ الَّذِي أَنتُم بِهِ مُؤْمِنُونَ ﴿٨٨﴾ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا
عَقَّدتُّمُ الْأَيْمَانَ ۖ فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ
أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَٰلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا
أَيْمَانَكُمْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ
وَالْمَيْسِرُ وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ
الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ

88. (وكلوا . . . مؤمنون) And eat of that with which Allah has provided you as lawful *and* good;[15] and fear Allah,[16] in whom you are believers.

89. (لا يؤاخذكم . . . تشكرون) Allah shall not take you to task[17] for[18] the vain in your oaths;[19] but He shall take you to task for what your oaths make binding.[20] Its atonement[21] is the feeding of ten poor men with the middle sort[22] of that with which you feed your household, or the clothing of them or the freeing of a slave;[23] but he who cannot afford,[24] for *him* is a fasting of three days.[25] That is the atonement of your oaths when you have sworn,[26] and bear in mind your oaths.[27] Thus[28] does Allah expound to you His commandments,[29] that haply you may return thanks.[30]

90. (يا ايها . . . تفلحون) O you who believe! wine[31] and gambling[32] and stone altars[33] and *divining* arrows[34] are only an abomination, a handiwork of Satan; so shun it, that haply you may thrive.

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15. (and do not forbid them to you as an act of merit).

16. (who alone has a right to allow this and to forbid that).

17. (in this world; and so He has not instituted any expiation).

18. *i. e.*, for the violation of.

19. لغو applied to speech is 'nought; of no account'. Vain oaths are those that are rash, unpremeditated and without design. See P. II, 490.

20. *i. e.*, oaths of a promissory character, which are a sort of pledge referring to the future عقد in عقدت ايمانكم signifies 'ratification'.

21. *i. e.*, of these deliberate oaths.

22. *i. e.*, with the average; with what is neither prodigal nor niggardly.

23. *i. e.*, freeing of a believer from slavery. رقبة is 'by a synecdoche, a slave, male and female; and a captive . . . . . And فك رقبة released a slave or a captive.' (LL).

24. (access to these alternatives).

25 (in succession).

26. (but are not going to fulfil them).

27. 'so that no unfulfilled oath may go unexpiated.' (Th).

28. *i. e.,* in this wise way.

29. *i. e.,* all other commandments. آيات is here obviously statutes, ordinances or commandments, not signs or tokens.

30. *i. e.,* (to Him for these acts of Grace and Wisdom).

31. خمر includes all inebriating liquors. Wine is considered a sacred drink among the Jews. Far from being forbidden it is an integral part of their religious festivities. As 'wine gladdens the heart of men' and forms an important element in a festive meal, it has been ordered that 'our meal on the eve of Sabbath and Festival should begin with a cup of wine in honour of the day, and that mention should be made of the holiness of the day before partaking of the wine. The *Kidduah* consists of two blessings: one over the wine, and one that refers to the holiness of the day.' (Friedlander, *The Jewish Religion*, p. 341). The Bible condemns it not as such but only its abuse, and goes as far as to say that 'it cheereth God and man.' (Judg. 9: 13) Drunkenness had been, and is, the bane of many civilizations, ancient and modern, not excluding the religious classes. The evidence, in fact, shows that the vice 'was never absent from the Church nor from its clergy, and that it attained enormous proportions among the latter in our own islands, and in the 8th and 9th centuries on the continent also.' (DCA. I, p. 585) The place that wine occupied amidst the staple articles of food in the NT times is well shown by the fact that, in the case of a fire on the Sabbath day, only three necessaries of life were to be rescued, *viz.*, a basket of loaves, a cake of dried figs and a jar of wine.' (EBi. c. 1569) See also P. II, nn. 438, 440.

32. 'A passion confined to no race or country, to no rank of society, to no plane of civilisation.' (ERE. VI, p. 170). ميسر includes all games of chance. By these two total prohibitions, the holy Prophet of Islam 'did much to abolish, once and for all, over the vast regions that own his sway, two of the worst and most irremediable evils of European society—evils to the intensity of which the Christian governments of the nineteenth century are hardly yet beginning to awake.' (Bosworth Smith, *op. cit.* 258.) See also P. II, nn. 439, 440.

33. 'In Arabia, where sacrifice by fire is almost unknown, we find no proper altar, but in its place a rude pillar or heap of stones, beside which the victim is slain, the blood being poured out over the stone or its base . . . . The sacred stones, ... are called *ansāb*, *i. e.*, stones set up, pillars.' (Robertson Smith, *Religion of the Semites*, p. 281). See also P. VI, n. 163.

34. See P. VI, n. 165.

الصَّلٰوةِ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ ﴿٩١﴾ وَ اَطِيْعُوا اللّٰهَ وَ اَطِيْعُوا الرَّسُوْلَ وَاحْذَرُوْا ۚ فَاِنْ تَوَلَّيْتُمْ
فَاعْلَمُوْٓا اَنَّمَا عَلٰى رَسُوْلِنَا الْبَلٰغُ الْمُبِيْنُ ﴿٩٢﴾ لَيْسَ عَلَى الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جُنَاحٌ فِيْمَا
طَعِمُوْٓا اِذَا مَا اتَّقَوْا وَّاٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ثُمَّ اتَّقَوْا وَّاٰمَنُوْا ثُمَّ اتَّقَوْا وَّاَحْسَنُوْا ۗ وَاللّٰهُ
يُحِبُّ الْمُحْسِنِيْنَ ﴿٩٣﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَيَبْلُوَنَّكُمُ اللّٰهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهٗٓ اَيْدِيْكُمْ وَرِمَاحُكُمْ
لِيَعْلَمَ اللّٰهُ مَنْ يَّخَافُهٗ بِالْغَيْبِ ۚ فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ اَلِيْمٌ ﴿٩٤﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْتُلُوا
الصَّيْدَ وَاَنْتُمْ حُرُمٌ ۗ وَمَنْ قَتَلَهٗ مِنْكُمْ مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهٖ ذَوَا عَدْلٍ

91. (انما . . . منتهون) Satan only seeks to breed enmity[35] and spite[36] among you[37] by means of wine[38] and gambling[39] and would keep you from the remembrance of Allah and from prayer;[40] will you *not* then desist?[41]

92. (واطيعوا . . . المبين) Obey Allah and obey the messenger,[42] and beware;[43] and if you turn away, then know that upon Our messenger *rests* only the plain preaching.[44]

93. (ليس . . . المحسنين) No sin is on those who believe and work righteous *works* for what they have eaten[45] so long as they abstained[46] and believed and worked righteous *works*,[47] and shall *again* abstain[48] and believe,[49] and shall *again* abstain[50] and do well; and Allah loves the well-doers.

SECTION 13

94. (يا يها . . . اليم) O you who believe! Allah shall surely test you[51] with aught of the chase[52] which your hands and your lances may reach,[53] in order that Allah may know[54] whoever fears Him unseen;[55] but he who will trespass[56] thereafter,[57] for him is a torment afflictive.

35. (in your behaviour).

36. (in your breasts).

37. (and thus subvert your solidarity).

38. 'The close relationship of alcoholism and crime is well known; 'and the statistics of Baer, Kurella, Gallavandis, and Sichart, show that from 25 to 85 per cent of all malefactors are drunkards.' (JE. I, p. 333). 'There is universal testimony as to the close relationship between excessive drinking and breaches of the moral law and the laws of the State. This is a direct consequence of the paralysis of the higher faculties, intellectual and moral, and the resulting free play given to the lower inclinations.' (ERE. I, p. 301). 'Alchohol belongs to a family of poisonous chemicals. Its theoretic food-value is of no use in practical dietetics. It is never a stimulant. It has a sedative drug-action in moderate doses, and a narcotic poison-action in excess .... Its use as a beverage is physiologically unsound, economically disastrous, socially disruptive, and materially poisonous!' (Dastur, *op. cit.*, pp. 108-109).

39. The devastating results of the gambling on a large scale are too patent to be dwelt on at length. And as to the ethics, even according to the European moralists, gambling is nothing short of robbery by mutual agreement. (See ERE. VI, p. 166). Gambling houses are almost everywhere notorious centres of crime and prostitution. 'Sexual activity,' as observed by a German writer, 'is often combined with gambling, as is anything which will induce a state of high nervous excitement'. And gambling, remarks another observer, generally 'leads to other excesses—little good comes from easily got money; one is in the mood for pleasure, and he who loses seeks to drown his care—and so takes refuge in both wine and woman.' Says an English chronicler speaking of the 11th century England:—'Suicide was a thing that happened very often during this extraordinary period as the result of heavy betting; and wild extravagance was not confined to the young men, for the old gamblers were the most inveterate and the most reckless of the time. Staid statesmen lost as heavily and as madly as the raw striplings; and the insidious disease spread to the women . . . . Among the women gamblers the greatest tragedy was that many of them paid the debts which they could not meet in cash by the sacrifice of their honour.' (EMK. V, p. 2386). And who has not heard of the ancient Indian king Yudhisthira playing away all his wealth and kingdom, and finally his brothers, himself and his wife Drupidi, in a game of dice ?

40. (which is the highest form of the remembrance of God).

41. (from such pernicious practices when their abominable nature has become apparent).

42. (in all their commandments). See P. V, n. 203.

43. (of infringing their statutes).

44. (of Our message; and that duty he has performed to the full).

45. (of things lawful in their days). The verse refers to the case of those Muslims who were dead before wine and gambling were declared forbidden, and who naturally had not abstained from them, altogether.

46. *i. e.*, far from being sinners, they were wont to abstain from things forbidden in their days.

47. This presupposes their fear of God and their faith in Him.

48. (from a thing now forbidden but hitherto declared lawful).

49. (in all the Divine commandments, great or small).

50. (from it, if once more a thing now lawful is declared forbidden).

51. (in the near future).

52. *i. e.*, by offering you plenty of it, while you are in pilgrims' garb and thus barred from the chase.

53. *i. e.*, game at close quarters; within reach of your hands and your lances.

54. (demonstrably).

55. (and does not succumb to the temptation of hunting birds and beasts when closely surrounded by them).

56. (the bounds of law in this respect).

57. *i. e.*, after the gaming is declared forbidden.

مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَٰلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ ۗ عَفَا
اللَّهُ عَمَّا سَلَفَ ۗ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٩٥﴾ أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ
وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ ۚ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا ۗ وَاتَّقُوا اللَّهَ الَّذِي
إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ
وَالْقَلَائِدَ ۚ ذَٰلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿٩٧﴾ اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٨﴾ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۗ وَ

95. (يايها . . . انتقام) O you who believe! do not kill chase while you are in a state of sanctity,[58] and he among you who kills it wittingly, *his* compensation is the like[59] of what he has killed, in *domestic* flocks,[60] which two equitable persons[61] among you will judge: an offering brought to the K'aba;[62] or as an expiation the feeding[63] of the needy, or its equivalent in fasts[64] that he may taste the enormity of his deed.[65] Allah has pardoned what is past,[66] but he who returns,[67] Allah shall take retribution from him;[68] verily Allah is Mighty, Lord of Retribution.[68-A]

96. (احل . . . تحشرون) Allowed to you[69] is the game of the sea and its eating: a provision for you and for the caravan.[69-A] And forbidden to you is the game of the land[70] while you are in a state of sanctity. And fear Allah to Whom you shall be gathered.

97. (جعل . . . علیم) Allah has made the K'aba,[71] the Sacred House,[72] a maintenance[73] for mankind, and *so also*[74] the Sacred Month,[75] and the offering and the *victim* garlanded.[76] That is in order that you may know[77] that Allah knows all that is in the heavens and all that is in the earth, and that Allah is knower of everything.[78]

98. (اعلموا . . . رحیم) Know that Allah is Severe in chastising[79] and that Allah is Forgiving,[80] Merciful.[81]

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58. See P. VI, n. 139.

59. *i. e.*, equivalent in value.

60. See P. VI, n. 136.

61. *i. e.*, persons of integrity, honour and experience.

62. الكعبة, as a proper noun, with the definite article, signifies the Sacred House; the square, or cubic, building in the centre of the Sacred Mosque in Makka; said to be so called because of its square or cubic form, or because of its height and its square form. (LL) See P. I, nn. 563, 578.

63. (for the value of that animal).

64. One fast computed as equivalent to the feeding of one pauper.

65. The purport of the entire passage is that the offender, by way of compensation, shall bring an offering to the Sanctuary of Makka, to be slain there and distributed among the poor, of some domestic or tame animal, equal in value to the wild animal he has killed; such as a sheep in lieu of an antelope. And this value is to be adjudged by two prudent and competent persons. Or the offender shall give a quantity of food to the poor equal in value to the animal-offering. Or else, he shall fast a proportionate number of days. (*Bdh*).

66. *i. e.*, previous either to this particular revelation or to the prohibition of hunting while in the state of sanctity.

67. (to the offence after this express injunction).

68. (for his persistent disobedience).

68-A. See P. III, n. 220.

69. (while yet you are in the state of sanctity).

69-A. Notably the seafarers.

70. *e.*, the catching of it, which does not necessarily imply the eating of it.

71. A massive stone building, oblong in size, 55 ft. in length, 45 in breadth, and with height a little above the length, standing in the middle of an open parallelogram of about 500 ft. by 530 ft. known as the Sacred Mosque, and having a door 7 ft. from the ground. See n. 62 above.

72. (to which due reverence is to be paid). See P. I, nn. 563, 566

73. *i. e.*, a source of maintenance; an asylum of security.

74. *i. e.*, of like sanctity.

75. (of Zul-Hijja in the second week of which the ceremonies of the Pilgrimage are performed).

76. (to mark them as offerings to God).

77. (by reflecting on the perfections of these Divine teachings).

78. *i. e.*, His knowledge of everything, big or small, is perfect. Incidentally this repudiates the foolish doctrine of certain Greek philosophers that God has knowledge of 'universals' only, and not of particulars.

79. *i. e.*, strict in enforcing respect for His commandments and in chastising those who violate what He has sanctified.

80. (so hasten to ask His forgiveness).

81. (so turn to Him in repentance and beseech His mercy).

اللّٰهُ يَعْلَمُ مَا تُبْدُوْنَ وَمَا تَكْتُمُوْنَ ﴿٩٩﴾ قُلْ لَّا يَسْتَوِي الْخَبِيْثُ وَالطَّيِّبُ وَلَوْ اَعْجَبَكَ كَثْرَةُ الْخَبِيْثِ ۚ فَاتَّقُوا
اللّٰهَ يٰٓاُولِي الْاَلْبَابِ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿١٠٠﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْـَٔلُوْا عَنْ اَشْيَآءَ اِنْ تُبْدَ لَكُمْ
تَسُؤْكُمْ ۚ وَاِنْ تَسْـَٔلُوْا عَنْهَا حِيْنَ يُنَزَّلُ الْقُرْاٰنُ تُبْدَ لَكُمْ ۭ عَفَا اللّٰهُ عَنْهَا ۭ وَاللّٰهُ غَفُوْرٌ حَلِيْمٌ ﴿١٠١﴾
قَدْ سَاَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ اَصْبَحُوْا بِهَا كٰفِرِيْنَ ﴿١٠٢﴾ مَا جَعَلَ اللّٰهُ مِنْۢ بَحِيْرَةٍ وَّلَا سَاۗىِٕبَةٍ
وَّلَا وَصِيْلَةٍ وَّلَا حَامٍ ۙ وَلٰكِنَّ الَّذِيْنَ كَفَرُوْا يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ ۭ وَاَكْثَرُهُمْ لَا يَعْقِلُوْنَ ﴿١٠٣﴾
وَاِذَا قِيْلَ لَهُمْ تَعَالَوْا اِلٰى مَآ اَنْزَلَ اللّٰهُ وَاِلَى الرَّسُوْلِ قَالُوْا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ اٰبَآءَنَا ۭ

99. (ما على . . . تكتمون) Naught rests on the messenger save the preaching,[82] and Allah knows what you disclose[83] and what you hide.[84]

100. (قل . . . تفلحون) Say thou:[85] equal are not the foul[86] and the pure[87] even though the abundance of the foul may please thee.[88] So fear Allah,[89] O men of understanding! that haply you may thrive.

SECTION 14

101. (يايها . . . حليم) O you who believe! ask not of things which if disclosed to you, may annoy you, and if you ask of them while the Qur'an is yet being revealed, they may be disclosed to you.[90] Allah has pardoned that,[91] and Allah is Forgiving,[92] Forbearing.[93]

102. (قد . . . كفرين) Surely people have asked *questions*[94] before you, and were then found disbelieving therein.[95]

103. (ما جعل . . . يعقلون) It is not Allah who appointed[96] *aught* of the bahīra[97] or the sā'iba[98] or the wasīla[99] or the hām;[100] but it is the disbelievers who have fabricated a lie against Allah,[101] and most of them do not reflect.

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82. (of Our message; and that duty He has performed to the full).

83. (by words and deeds).

84. (in your hearts) *i. e.*, your secret thoughts and inner feelings.

85. (O Prophet!).

86. *i. e.*, that which is disapproved of and condemned by God.

87. *i. e.*, that which wins His approval.

88. (seeing that it is displeasing to God and yet so abundant O reader!) اعجاب is inducing or exciting one to wonder and astonishment mixed with admiration.

89. (and seek His goodwill).

90. This anathematizes frivolous questioning on the part of the ignorant Arabs, sometimes merely to abate their idle curiosity, sometimes arising out of a false sense of piety.

91. *i. e.*, He has overlooked much questioning so far, so be now mindful of the future.

92. (so He has forgiven your past misdeeds in this respect).

93. (so be not deceived, if He, even in the future, does not award immediate punishment in this world).

94. (of their prophets).

95. (by paying not the slightest heed to the answers returned by the prophets). *Cf.* the NT :—'Art thou the Christ ? tell us. And he said unto them, If I tell you, ye will not believe.' (Lk. 22 : 67).

96. (as imagined by the pagans).

97. *i. e.*, mother-camel whose milk was dedicated by the pagan Arabs to their gods. 'Bahīra was the name given to a camel which had had ten young ones, her ear was then slit and she was turned loose to feed. When she died her flesh was eaten by the men only, the women being forbidden to touch it.' (Palmer).

98. *i. e.*, a camel, turned loose, as a consecrated animal, to feed and exempted from common services. 'Sāiba signifies merely a camel turned loose, her being so turned out was generally in fulfilment of a vow.' (Palmer).

99. 'Wasīla was a term applied to any cattle, including sheep and goats, and generally meant a beast who had brought forth a male and female at the seventh parturition.' (Palmer).

100. *i. e.*, the dedicated stallion. 'Hām was stallion camel which after begetting ten young ones was turned loose.' (Palmer).

101. (that He would be pleased with these superstitions) *i. e.*, these superstitious rites are no ordinances of God, but the inventions of foolish pagans.

وَلِذَا سَمِعُوْا ۱۰ المائدة ۵

اَوَلَوْ كَانَ اٰبَآؤُهُمْ لَا يَعْلَمُوْنَ شَيْـًٔا وَّلَا يَهْتَدُوْنَ ﴿۱۰۴﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ ۚ لَا يَضُرُّكُمْ
مَّنْ ضَلَّ اِذَا اهْتَدَيْتُمْ ۚ اِلَى اللّٰهِ مَرْجِعُكُمْ جَمِيْعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۱۰۵﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا
شَهَادَةُ بَيْنِكُمْ اِذَا حَضَرَ اَحَدَكُمُ الْمَوْتُ حِيْنَ الْوَصِيَّةِ اثْنٰنِ ذَوَا عَدْلٍ مِّنْكُمْ اَوْ اٰخَرٰنِ مِنْ غَيْرِكُمْ
اِنْ اَنْتُمْ ضَرَبْتُمْ فِى الْاَرْضِ فَاَصَابَتْكُمْ مُّصِيْبَةُ الْمَوْتِ ۚ تَحْبِسُوْنَهُمَا مِنْۢ بَعْدِ الصَّلٰوةِ فَيُقْسِمٰنِ بِاللّٰهِ
اِنِ ارْتَبْتُمْ لَا نَشْتَرِىْ بِهٖ ثَمَنًا وَّلَوْ كَانَ ذَا قُرْبٰى ۙ وَلَا نَكْتُمُ شَهَادَةَ اللّٰهِ اِنَّآ اِذًا لَّمِنَ الْاٰثِمِيْنَ ﴿۱۰۶﴾ فَاِنْ عُثِرَ
عَلٰٓى اَنَّهُمَا اسْتَحَقَّآ اِثْمًا فَاٰخَرٰنِ يَقُوْمٰنِ مَقَامَهُمَا مِنَ الَّذِيْنَ اسْتَحَقَّ عَلَيْهِمُ الْاَوْلَيٰنِ فَيُقْسِمٰنِ بِاللّٰهِ

104. (واذا . . . يهتدون) And when it is said to them: come to what Allah has sent down and to the messenger, they say:[102] enough for us is what we found our fathers on.[103] What: *even* though their fathers knew not *aught*[104] nor were guided.[105]

105. (يايها . . . تعملون) O you who believe! on you *rests the case of* yourselves;[106] it cannot harm you as to whoso strays so long as you keep *yourselves* guided.[107] To Allah is the return of you all,[108] then He will declare to you what you were wont to work.[109]

106. (يايها . . . الاثمين) O you who believe! the testimony among you,[110] when you are face to face with death, at the making of a bequest[111] *shall be* that of two equitable persons[112] from among you, or two others from among those not of you,[113] if you be journeying in the land and death afflicts you.[114] You should detain the twain[115] after the prayer,[116] if you[117] be in doubt,[118] and they should swear by Allah *affirming:* we shall not barter[119] it for a price,[120] even though he[121] be a kinsman,[122] and we shall not hide the testimony of Allah,[123] lest we should be of the sinners.[124]

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102. (in sheer self-complacency).

103. To most of the polytheistic peoples, like the Arab pagans, religion is not a matter of sound reason and Divine Revelation, but a mere *usage*—a set of rites and dogmas handed down from the fathers to the sons.

104. *i. e.*, never based their faith on sound reason.

105. (by Divine Revelation).

106. (primarily and in the first place). The first and foremost duty of every individual is to save his own soul, and not to be unduly worried over others. *Cf.* the NT:—'Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.' (Ga. 6: 4, 5).

107. *i. e.*, so long as you keep to the path of right and virtue, and do your duty to others by persuading them to follow the course of rectitude, it matters little

to you if they persist in their course of wickedness and wilful disobedience.

108. 'So do not lose patience if the culprits do not immediately get their deserts.' (Th).

109. (and shall judge each accordingly).

110. (in the matter of bequests).

111. The injunction to appoint executors is only advisory or recommendatory, not obligatory.

112. *i. e.*, men of honour and integrity.

113. *i. e.*, other than the Muslims.

114. (and no Muslim executors are available).

115. (in order to prevent any influence being brought to bear upon them.)

116. Preferably after the afternoon ('asr) prayer, but the hour of any other prayer would serve equally well if there is a sufficient gathering. The address is to the men of authority among the Muslims.

117. (O heirs of the deceased!).

118. (as to the truth of the executors' statements).

119. *i. e.*, our evidence.

120. *i. e.*, for a bribe.

121. *i. e.*, the beneficiary.

122. (of ours, and his interests may be served by our evidence).

123. *i. e.*, the true evidence, as enjoined by God.

124. The object of all this is obviously to eliminate the chances of false evidence in the matter.

ع

107. (فان . . . الظلمين) If then it lits upon *you* that the twain had been guilty of a sin,[125] two others[126] should take their[127] place[128] from amongst those who were sinned against,[129] the two nearest of kin,[130] and they should swear by Allah *affirming:*[131] our testimony is worthier *of credit* than their testimony and we have not trespassed,[132] for then we would have been among the wrong-doers.

108. (ذلك . . . الفسقين) That should make it more likely that their testimony would be according to the fact thereof,[133] or they shall fear that *other* oaths[134] would be admitted after their oaths.[135] And fear Allah[136] and hearken[137] and Allah does not guide a wicked people.[138]

SECTION 15

109. (يوم . . . الغيوب) *Beware* of the Day when Allah will gather the messengers and say to them:[139] how were you answered?[140] They will say: no knowledge have we;[141] verily Thou, only Thou, art the Great Knower of things hidden.[142]

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125. (of perjury).

126. (from among the heirs, after the executors have been called upon to produce their witnesses).

127. *i. e.*, the executors, who are defendants now.

128. (as plaintiffs).

129. *i. e.*, from among the heirs against whose interests the executors are now known to have committed sin.

130. (to the deceased testator in claims of inheritance).

131. 'The procedure was followed in an actual case in Apostle's life-time. A man from Medina died abroad, having made over his goods to two friends, to be delivered to his designated heirs in Medina. They, however, kept back a valuable silver cup. When this was found out, oaths were taken from those who knew, and justice was done.' (AYA).

132. (the bounds of truth).

133. *i. e.*, true to the language and intention of the testator.

134. *i. e.*, oaths, by the heirs contradicting and rebutting the executors' oaths.

135. (which fear would deter the executors from uttering falsehoods).

136. (O believers, one and all! by sticking to the truth and not having recourse to prevarication of any sort whatever).

137. (to his laws and commandments).

138. *i. e.*, a people given to violating His laws and commandments in this world.

139. (in the presence of their rebellious peoples).

140. (by your people when you preached to them).

141. (of what was in their minds while we were alive, nor of what and how they were going to believe and act after our death).

142. (so also of how they perverted and mutilated our Message after us).

وَاِذَا سَمِعُوْا ۔ اَلْمَآئِدَة ۵

بِاِذْنِیْ ۚ وَاِذْ تُخْرِجُ الْمَوْتٰی بِاِذْنِیْ ۚ وَاِذْ كَفَفْتُ بَنِیْۤ اِسْرَآءِیْلَ عَنْكَ اِذْ جِئْتَهُمْ بِالْبَیِّنٰتِ فَقَالَ الَّذِیْنَ
كَفَرُوْا مِنْهُمْ اِنْ هٰذَاۤ اِلَّا سِحْرٌ مُّبِیْنٌ ﴿۱۱۰﴾ وَاِذْ اَوْحَیْتُ اِلَی الْحَوَارِیّٖنَ اَنْ اٰمِنُوْا بِیْ وَبِرَسُوْلِیْ ۚ قَالُوْۤا
اٰمَنَّا وَاشْهَدْ بِاَنَّنَا مُسْلِمُوْنَ ﴿۱۱۱﴾ اِذْ قَالَ الْحَوَارِیُّوْنَ یٰعِیْسَی ابْنَ مَرْیَمَ هَلْ یَسْتَطِیْعُ رَبُّكَ اَنْ یُّنَزِّلَ
عَلَیْنَا مَآئِدَةً مِّنَ السَّمَآءِ ۚ قَالَ اتَّقُوا اللّٰهَ اِنْ كُنْتُمْ مُّؤْمِنِیْنَ ﴿۱۱۲﴾ قَالُوْا نُرِیْدُ اَنْ نَّاْكُلَ مِنْهَا وَتَطْمَئِنَّ
قُلُوْبُنَا وَنَعْلَمَ اَنْ قَدْ صَدَقْتَنَا وَنَكُوْنَ عَلَیْهَا مِنَ الشّٰهِدِیْنَ ﴿۱۱۳﴾ قَالَ عِیْسَی ابْنُ مَرْیَمَ اللّٰهُمَّ
رَبَّنَاۤ اَنْزِلْ عَلَیْنَا مَآئِدَةً مِّنَ السَّمَآءِ تَكُوْنُ لَنَا عِیْدًا لِّاَوَّلِنَا وَاٰخِرِنَا وَاٰیَةً مِّنْكَ ۚ وَارْزُقْنَا وَاَنْتَ

110. (اذ . . . مبین) *Call to mind* when Allah will say: O 'Isā, son of Maryam, remember My favour upon thee and thy mother[143] when I aided thee with the holy spirit,[144] *so that* thou spoke to mankind in the cradle[145] and in maturity,[146] and when I taught thee[147] the Book[148] and wisdom and Taurāt and the Injīl,[149] and when[150] thou formedest out of clay as though the likeness of a bird[151] by My command[152] and thou breathedest into it and it became a bird[153] by My command,[154] and thou healedest the born blind[155] and the leper[156] by My command;[157] and when thou causedest the dead to come forth[158] by My command[159]; and when I restrained the Children of Israel from thee[160] when thou camest to them[161] with evidences,[162] and those of them who disbelieved said: this[163] is but magic manifest.[164]

111. (واذ . . . مسلمون) *Re-call* when I revealed to the disciples:[165] believe in Me and My messenger, they said:[166] we have believed,[167] and bear thou witness that verily we are Muslims.[168]

112. (اذ . . . مؤمنین) *Re-call* when the disciples said: O 'Isā, son of Maryam,[169] can thy Lord send down[170] to us some food[171] from the heaven? He said: fear Allah,[172] if you are *indeed* believers.

113. (قالوا . . . الشهدین) They said:[173] we mean that we may eat of it[174] and we may set our hearts at rest[175] and we get assured[176] that thou hast spoken the truth to us[177] and we should be[178] its witnesses.[179]

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143. Notice that it is God who as the Creator and Ruler is conferring His favours, and Jesus and Marv as creatures are honoured recipients of them.

144. (in a special way). For holy spirit see P. III, n. 7.

145. *i. e.*, while yet an infant. 'Only one Evangelist, St. Luke, makes any mention in his Gospel of the years between the great events that signalised Christ's birth at Bethlehem and the day, some thirty years later, when He began His public ministry. And even St. Luke only tells us of one happening during that time, the encounter with the doctors in the Temple when he was twelve years old.

All the act of his childhood and boyhood is dismissed in two short sentences.' (*The Catholic Times*, London, 14-1-46). See P. III, n. 423.

146. See P. III, n. 424.

147. So Jesus (peace be on him!) was taught of God, even as our own holy Prophet was.

148. *i. e.*, the revealed Books in general. The word is used in the generic sense.

149. (in particular). And so in all these matters the man Jesus stood in need of tutelage of God.

150. (to generate conviction in the minds of thy audience).

151. *i. e.*, the form of a bird; the counterfeit bird. 'He also made figures of birds which could fly, and of animals which could walk.' (Budge, *op. cit.*, Intro. p. XXIX). See P. III, nn. 437; 438.

152. *i. e.*, by the Divine will, and not by Jesus' own will.

153. *i. e.*, a real live bird. 'On another occasion Jesus was said to have been playing with some boys on the Sabbath, modelling birds, oxen, camels out of clay. A Pharisee happened to pass by and after rebuking them for profaning the Sabbath proceeded, to their great grief, to destroy their handiwork with his foot. When Jesus saw this He clapped His hands over the sparrow He had made and cried, "Go! Fly through all the world and live." Immediately the clay sparrow became alive and to the astonishment of the bystanders spread her wings and soared up into the sky.' (*The Catholic Times*, London, 14-12-45).

154. So all those miracles were caused *for* Jesus, and not *by* him.

155. *Cf.* Mt. 9:27-30; Mk. 8:22-25; Jn. 9:1-7.

156. *Cf.* Mt. 8:3; LK, 17:14, See P. III, n. 441.

157. *i. e.*, by the sole will of the Creator, and not by that of His apostle or messenger.

158. 'The earlier rationalism strove to extrude from the story of Jesus all the miracles . . . . The later rationalism draws a distinction between the miracles of healing for which analogies can be found elsewhere, and the "nature miracles"—such as multiplying the loaves, raising the dead, walking on the sea, etc. The former, or some of them, are retained as well-attested and historical; the latter are rejected. The dilemma is a peculiar one. For, on the one hand, the same records preserve both classes of works with the same simplicity, directness, and relevance; on the other hand, the supposed distinction is not grounded on objective science, but has been created for the express purpose of dealing with the gospel story. Science has not yet drawn any such line as this imaginary one.' (ERE. VII, pp. 513-14). 'More than one legend tells us how Jesus, out of His great love and pity for mankind, recalled the dead to life. One day, as He was at play, Jesus heard the sound of bitter wailing and on enquiring was told that it was a poor mother weeping over her dead son. He thereupon hurried to the house, and touching the

dead child on the breast said, "I say to thee, live and give joy to thy mother." 'The dead boy opened his eyes, looked up and smiled.' (*The Catholic Times*, London, 14-12-45). See P. III, n. 442.

159. Notice the constant refrain: 'by My command,' emphasizing the humanity of Jesus and deliberately combating the Christian idea of his divinity.

160. (Several times in thy life, when they attempted to do violence to thee). *Cf.* Jn. 8 : 59 ; 10 : 39.

161. 'Jesus did make his appeal steadily and unweariedly to Israel as the people of God . . . . When he sent out disciples to preach in his name (alike the twelve and the seventy), He commanded them to address "the lost sheep of the house of Israel." ' (ERE, VII, p. 520). See also p. III, n. 450.

162. (of thy messengership). The word includes both arguments and miracles.

163. (working of wonders and miracles).

164. According to the Jewish sources, 'Jesus learned magic in Egypt and performed his miracles by means of it . . . . The accusation of magic is frequently brought against Jesus,' (JE. VII, p. 171). 'The nearest approach to a defined opinion about Him in the Talmud is the statement that "he practised magic and deceived and led astray Israel," ' (ERE. VII p. 551). 'Now when the wise men saw that all were believing in him, straightway they bound him fast and led him before Helene, the queen, under whose hand was the land of Israel. They said unto her, This man is a sorcerer, and he deceiveth the world.' (Schoufield, *According to the Hebrews*, p. 41).

165. (through you, O Jesus!) For حوارى see P. III, n. 458.

166. (to thee in reply).

167. (in thy Message and messengership).

168. Or 'we have surrendered (to the behests of God).'

169. This form of address is to indicate that not even the closest associates of Jesus regarded him as anything but a human being born of a woman. 'Apart from the Birth stories at the opening of Matthew and Luke (the exact significance of which in this respect is ambiguous) there is nothing in these three Gospels to suggest that their writers thought of Jesus as other than human.' (EBr. XIII, p. 16).

170. 'Can thy Lord send down—' on the tongue of the believing disciples only amounts to this : may there not be something in the Divine Plan to present the occurrence of such and such a miracle ?

171. مائدہ is not only 'a table with food upon it,' but also 'food itself even without a table' (LL). In the context, clearly it has no reference to 'a table' at all. It was only a miracle of 'cooked heavenly food' that the believing disciples asked for.

172. (and be not too free with asking signs and wonders frivolously).

173. (repudiating the implication of fun and frivolity).

174. (and to be blessed thereby). This was their first objective.

175. (by having this additional evidence). This is their second reason.

176. (all the more).

177. (as an apostle of God). The greater the evidence, the firmer the conviction.

178. (before others; and thus shall be better able to proselytize them). This is the third reason.

179. *i. e.*, of thy miracle.

خَيْرُ الرّٰزِقِيْنَ ﴿١١٤﴾ قَالَ اللّٰهُ اِنِّيْ مُنَزِّلُهَا عَلَيْكُمْ ۚ فَمَنْ يَّكْفُرْ بَعْدُ مِنْكُمْ فَاِنِّيْٓ اُعَذِّبُهٗ عَذَابًا لَّآ
اُعَذِّبُهٗٓ اَحَدًا مِّنَ الْعٰلَمِيْنَ ﴿١١٥﴾ وَاِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ ءَاَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُوْنِيْ
وَاُمِّيَ اِلٰهَيْنِ مِنْ دُوْنِ اللّٰهِ ۭ قَالَ سُبْحٰنَكَ مَا يَكُوْنُ لِيْٓ اَنْ اَقُوْلَ مَا لَيْسَ لِيْ ۤ بِحَقٍّ ۭ اِنْ كُنْتُ قُلْتُهٗ فَقَدْ
عَلِمْتَهٗ ۭ تَعْلَمُ مَا فِيْ نَفْسِيْ وَلَآ اَعْلَمُ مَا فِيْ نَفْسِكَ ۭ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ اِلَّا مَآ
اَمَرْتَنِيْ بِهٖٓ اَنِ اعْبُدُوا اللّٰهَ رَبِّيْ وَرَبَّكُمْ ۚ وَكُنْتُ عَلَيْهِمْ شَهِيْدًا مَّا دُمْتُ فِيْهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِيْ كُنْتَ
اَنْتَ الرَّقِيْبَ عَلَيْهِمْ ۭ وَاَنْتَ عَلٰي كُلِّ شَيْءٍ شَهِيْدٌ ﴿١١٧﴾ اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ ۚ وَاِنْ تَغْفِرْ لَهُمْ فَاِنَّكَ

114. (قال . . . الرازقين) 'Isā, son of Maryam,[180] said: Allah, our Lord![181] send down to us some food[182] from the heaven, that it[183] may become an occasion of joy[184] to us—the first of us[185] and the last of us[186]—and sign from Thee;[187] provide us Thou,[188] and Thou art the Best of Providers.[189]

115 (قال . . . العلمين) Allah said: surely I am going to send it down to you.[190] but whoever of you[191] disbelieves[192] afterwards, I shall torment him with a torment which I shall not do to any *of My creatures*[193] of the worlds.

SECTION 16

116. (واذ . . . الغيوب) *Re-call*[194] when Allah will say:[195] O 'Isā, son of Maryam! was it thou who said[196] to the people:[197] take me and my mother as two gods[198] beside Allah? 'Isā[199] will say: hallowed be Thou:[200] it was not for me[201] to say[202] that to which I had no right;[203] had I said it, Thou wast sure to know it.[204] Thou knowest what is in my mind,[205] and I[206] do not know what is in Thy mind.[207] Verily Thou, only Thou art the Great Knower of things hidden.

117. (ماقلت . . . شهيد) I said not to them aught save what thou badest me:[208] worship Allah, Lord of me and Lord of you.[209] I was a witness over them[210] so long as I abode among them;[211] then when Thou tookest me[212] up, Thou hast been the Watcher,[213] and Thou[214] art a witness over everything.

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180. (now satisfied that there was nothing disrespectful or arrogant about the prayer of the disciples).

181. Very noticeable is the fact that in the first and second Gospels the word 'Lord' is never used to describe Christ, though frequently used of God. (EBr. XIII, p. 16).

182. (cooked, not raw).

183. *i. e.*, this cooked food descending from heaven.

184. (and pride), عيد is not necessarily 'a festival' or 'a periodical festival' as generally mistranslated. It is 'an occurrence that befalls, or besides, one of that

happens to one,' or 'the time of return of joy and of grief.' There is no allusion here to the 'Last Supper' or any other Christian legend.

185. *i. e.*, those of the present generation, who are naturally rejoiced and feel themselves honoured at this special mark of Divine grace.

186. *i. e.*, those who shall come after us, who shall be happy in the thought that their fathers were the recipients of so distinguished an honour.

187. (of my prophetic office and Thy favour, strengthening the faith of the believers).

188. (with the food we are praying for).

189. *i. e.*, the sole fountain-head of all our sustenance.

190. *i. e.*, the disciples on whose behalf Jesus had prayed.

191. *i. e.*, of the people of Jesus.

192. Or 'disacknowledgeth.' كفر (he behaved ungratefully) is literally the antithesis of شكر (he behaved gratefully). The warning is conveyed to those who would fall short of their duty to a sign of God so clear and unambiguous.

193. *i. e.*, any other people of the time. The meaning is that the penalty of such an offender shall be worse than that of others.

194. (O reader!).

195. (on the Day of Judgment).

196. (whilst thou wast living on the earth).

197. *i. e.*, those who call themselves thy people; the Christians.

198. *i. e.*, as objects of worship and adoration. The reference obviously is to the cult of Mary or Madonna—Mariolatry—common to most Christians. Compare the Angelical Salutation of the Roman Catholics:—

'Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.'

And their Angeleo Domini:—

'Pray for us, O Holy Mother of God.'

And the prayer of St. Bernard:—

'O most pious Virgin Mary!... I cast myself at thy sacred feet, humbly deploring my sins, and beseeching thee to adopt me for thy child, and to take upon thee the care of my eternal salvation.'

And this Litany of the Blessed Virgin:—

'We fly to thy patronage, O Holy Mother of God! despise not our petitions in our necessities, but deliver us from all dangers.'

And their Salve Regina:—

'Hail! holy Queen, Mother of Mercy, our life, our sweetness and our hope. To thee do we cry, poor banished sons of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears.'

'Of the growth of the Marian cultus,' the existence of which is undisputed, writes a modern Christian scholar 'alike in the East and in the West,

after the decision at Ephesus it would be impossible to trace the history . . . . Popular devotion gradually developed the entire system of doctrine and practice which Protestant controversialists are accustomed to call by the name of Mariolatry.' (EBr. XIV, p. 1000).

The Anatolian aspiration, according to another distinguished scholar, was to look for the divine nature in a feminine personality, 'and this was found at last in the idea of the "Mother of God." It was at Ephesus, the city of the goddess, that the earliest proof is found of an established cult of the Virgin Mary as the Mother of God; and in the Council held at Ephesus in A. D. 431 this cult was definitely established as a feature of the Orthodox ritual.' (ERE. IX, p. 908). See also P. VI, n. 265.

199. (greatly hurt with the blasphemous attitude of his so-called adherents). 'There is a great difference . . . . between the Christian religion and Christ's religion; between the structure of dogma erected by Greek philosophy on a Jewish soil, and the faith held by Christ himself;—the simple faith which every man can hold in common with him.' (Baily Saunders, in the Introductory Note to Harnack's *Christianity and History*, p. 15).

200. (from all these horrible blasphemies), *i. e.*, the very idea of my partnership with Thee is repugnant to me.

201. (as one who could have no possible doubt as to Thy uniqueness).

202. (and preach).

203. (either in reason or in revelation), *i. e.*, a thing so palpably false and so absurd in my mouth.

204. (and as there is no such thing in Thy all-comprehensive knowledge, it is clear that I could not have uttered any such blasphemy).

205. (and lies there unuttered; much more dost Thou know what I have uttered).

206. —a mere mortal; a created being like others—

207. (unless told by Thyself). This positively refutes and repudiates the Christian doctrine that the knowledge of Christ is coextensive with that of God. 'Our Lord as God is omniscient, since this is a property of the Divine nature. This is infinite knowledge.' (CD. p. 532)

208. —as befitted an humble servant and trusted messenger of Thee—

209. 'Thou shalt worship the Lord thy God, and Him only thou shalt serve.' (Mt. 4: 10; Lk. 4: 8). See also P. VI, n. 526.

210. *i. e.* I could be aware of their words and deeds.

211. (as a living human being). And in the life-time of Jesus there was no dogma either of Trinity or of Sonship.

212. (unto Thyself, whether alive, as at first, or dead, as the time of my death). See also P. III, n. 469.

213. (and I can have no knowledge at all as to how and why they strayed from the path of Truth).

214. (and Thou alone).

اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ﴿١١٨﴾ قَالَ اللّٰهُ هٰذَا يَوْمُ يَنْفَعُ الصّٰدِقِيْنَ صِدْقُهُمْ ؕ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿١١٩﴾ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ
الْاَرْضِ وَمَا فِيْهِنَّ ؕ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٢٠﴾

118. (ان . . . الحكيم) Shouldst Thou torment them,[215] then verily they are Thy creatures[216] and shouldst Thou forgive them,[217] then verily Thou, only Thou, art the Mighty,[218] the Wise.[219]

119. (قال . . . العظيم) Allah will say,[220] this is a Day when their truthfulness[221] will benefit the truthful. Theirs *shall be* Gardens beneath which rivers flow; *they shall* abide there for ever. Well-pleased is Allah with them,[222] and well-pleased are they with Allah;[223] this is an achievement supreme.[224]

120. (لله . . . . قدير) Allah's is the kingdom or the heavens and the earth and whatsoever is therein and He is Potent over everything.

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215. (for their infamous blasphemies).

216. (and Thou as their Creator, Master and Owner hast every right to deal with them as Thou pleasest). The English word 'creature' is, at such places, more expressive of the Arabic عبد than its usual rendering 'servant' or 'bondman.'

217. All this is in repudiation of the Christian dogmas of atonement and judgment. It is God alone who shall be the Judge and Arbiter on the Last Day, and not any of His saints, prophets or apostles, nor Christ. Contrast this with the polytheistic doctrine of the Church:—'For as the Father raiseth up the dead, and quickeneth them: even so the Son quickeneth when He will. For the Father judgeth no man, but hath committed all judgment to the Son.' (Jn. 5 : 22). 'Our Lord, while affirming His filial subordination to the Father . . . . yet declares that He exercises the Father's whole power and authority:—the power to quicken those dead in sin, the power to raise men from literal death at the Last Day, and the power to judge the world.' (Dummelow, *Commentary on the Holy Bible*, p. 783-84).

218. *i. e.*, Able to forgive one and all.

219. *i. e.*, only forgiving those who in accordance with Thy infinite wisdom and universal Plan have borne witness to Thy unity.

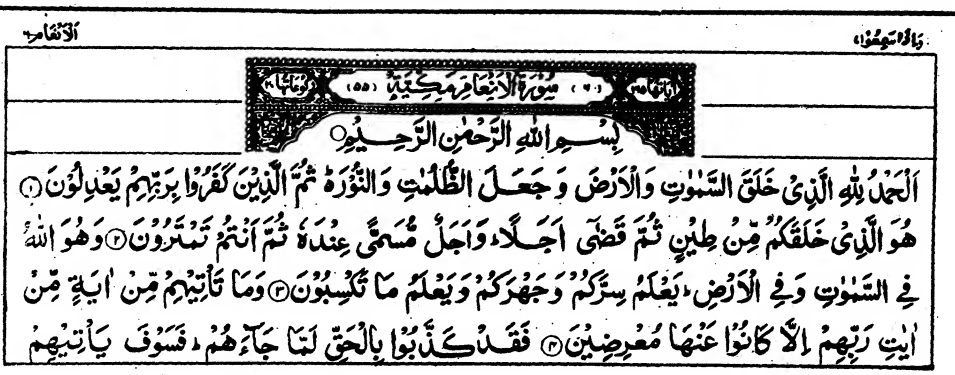
220. (after this discourse is over).

221. *i. e.*, their conformity to the true doctrines.

222. Which is the key to the highest and lasting bliss.

223. As a corollary to this, one may say that the true believer accepts the life of the universe also with passionate happiness rather than in the drab, discoloured way of stoic resignation.

224. *i. e.*, achievement incomparable to any success in the world below.


الانعام
سورة الانعام مكية
بسم الله الرحمن الرحيم
الحمد لله الذي خلق السموت والارض وجعل الظلمت والنور ثم الذين كفروا بربهم يعدلون ①
هو الذي خلقكم من طين ثم قضى اجلا واجل مسمى عنده ثم انتم تمترون ② وهو الله
في السموت وفي الارض يعلم سركم وجهركم ويعلم ما تكسبون ③ وما تاتيهم من اية
ايت ربهم الا كانوا عنها معرضين ④ فقد كذبوا بالحق لما جاءهم فسوف ياتيهم

Sūrat-ul-An'ām

The Cattle. VI

(Makkan, 20 Sections and 166 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (الحمد . . . يعدلون) *All* praise to Allah,[225] who created the heavens and the earth[226] and made the darkness and the light,[227] yet those who disbelieve equalize *others* with their Lord.[228]

2. (هوالذى . . . تمترون) He it is who created you of clay,[229] and then decreed a term[230] a term determined[231] is with Him[232]—and yet you waver.[233]

3. (وهو . . . تكسبون) He is Allah in the heavens and the earth.[234] He knows your secret[235] and your publishment[236] and He knows[237] what you earn.[238]

4. (وما . . . معرضين) And not a sign comes to them[239] of the signs of their Lord, but that they have been backsliding therefrom

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225. See P. I, n. 11.

226. (as also all other substances). He is the sole Creator, with no intermediate agencies or sub-deities as supposed by certain Greek philosophers. This also completely repudiates the Hindu conception of the universe, in which both Heaven and Earth are regarded as gods, and as the parents of gods, even though they are said to have been generated by gods. Sometimes one god,—Indra, or Agni, or Rudra, or Soma—sometimes all the gods together, are said to have generated or created heaven and earth, the whole world; and the act of creating is metaphorically expressed as building, sacrificing, or weaving.' (ERE. IV, p. 156). See also P. II, n. 111, 113; XV, n. 117.

227. (as also all other properties). Both are created beings and God is the source and Creator of both. This strikes at the root of dualism, and repudiates the

position of those religions which hold light and darkness as uncreated beings existing from the beginning, and that light is the creation of good gods while darkness is associated with evil spirits. *Cf.* the OT:—'I form the light and create darkness.' (Is. 45 : 7).

228. (as objects of worship, attributing a co-partner or co-partners to Him), *i. e.*, they are addicted to creature-worship ranging from fetishism—populating the universe with a variety of gods and goddesses—to Christolatry or Mariolatry.

229. (through Adam, the first man, O mankind!)

230. (of life for you).

231. (*i. e.*, the time of Resurrection).

232. (alone). That time is known to Him only.

233. (Concerning Resurrection).

234. *i. e.*, no other God or co-God exists anywhere in any form; there are no separate 'Heaven-gods' and 'Earth-gods.'

235. *i. e.*, what you seek to conceal.

236. *i. e.*, what you openly profess.

237. (by your deeds).

238. *i. e.*, the rejectors of faith.

239. *i. e.*, of the portents of His glory; of the arguments supporting the truth of His messengers.

أَنبَٰٓؤُا۟ مَا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ۝٥ أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ
مَا لَمْ نُمَكِّن لَّكُمْ وَأَرْسَلْنَا ٱلسَّمَآءَ عَلَيْهِم مِّدْرَارًا وَجَعَلْنَا ٱلْأَنْهَٰرَ تَجْرِى مِن تَحْتِهِمْ فَأَهْلَكْنَٰهُم
بِذُنُوبِهِمْ وَأَنشَأْنَا مِنۢ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ۝٦ وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَٰبًا فِى قِرْطَاسٍ فَلَمَسُوهُ
بِأَيْدِيهِمْ لَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ۝٧ وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ
أَنزَلْنَا مَلَكًا لَّقُضِىَ ٱلْأَمْرُ ثُمَّ لَا يُنظَرُونَ ۝٨ وَلَوْ جَعَلْنَٰهُ مَلَكًا لَّجَعَلْنَٰهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ ۝٩
وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُوا۟ مِنْهُم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ۝١٠ قُلْ

5. (فقد . . . يستهزءون) Assuredly they belied the truth when it came to them, so now there is coming to them the tidings of what they have been mocking at.[240]

6. (الم . . . اخرين) Have they[241] not observed how many a generation before them We have destroyed[242] whom We had established on the earth as We have not established you,[243] and upon whom We had poured[244] *rains* from heaven, and beneath whom We had made the rivers flow[245]; yet We destroyed them for their sins,[246] and We produced after them a generation of others.

7. (ولو . . . مبين) And had We sent down to them a Book *written* upon parchment[247] which they could have touched with their hands, *even then* those who disbelieve would have said:[248] this is naught but magic manifest.

8. (وقالوا . . . ينظرون) And they[249] say: Why has not an angel[250] been sent down to him?[251] Were We to send down an angel, the affair would have been decreed,[252] and they would not be respited.[253]

9. (ولو . . . يلبسون) And had We made him[254] an angel,[255] We would *still* have made him a man,[256] and We[257] would have confounded for them what they have now been confounding.[258]

10. (ولقد . . . يستهزءون) And assuredly mocked were the messengers before thee;[259] then at[260] what they scoffed beset those who had been mocking.[261]

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240. *i. e.*, they shall soon come to realize the terrible punishment which they are making a jest of.

241. *i. e.*, the infidels of the Prophet's time.

242. (by way of punishment). The argument is from the history of the past nations, great, strong and wealthy, but now completely vanquished.

243. *i. e.*, We had endowed them with far greater power and prosperity than We have endowed you with.

244. *i. e.*, very copious showers of rain which fertilized their soils abundantly.

245. (in their cornfields and gardens). Or 'fertile streams.'

246. (in general, and the sin of polytheism in particular).

247. (O Prophet!) قرطاس literally is 'what one writes upon.' It was parchment that was commonly used as writing material in the Prophet's time.

248. (in sheer pugnacity).

249. *i. e.*, the Arab pagans.

250. (whom we could see and talk to).

251. *i. e.*, the holy Prophet.

252. (forthwith). *i. e.*, their doom would have been sealed. So it was an act of mercy on the part of God that their demands were not complied with.

253. (to turn in repentance to God).

254. *i. e.*, Our messenger.

255. —who is by nature invisible to human eye—

256. (in form and appearance, as men cannot bear the sight of an angel in his original form).

257. (as the ultimate cause of all causes).

258. *i. e.*, even then they would have been confronted with the same difficulty which, according to them, is confronting them now.

259. (so the thing is not new in the history of the prophets and need not be taken too seriously, O Prophet!) *Cf.* the OT:—'They laughed them to scorn and mocked them.' (2 Ch. 30: 10). 'They laughed us to scorn and despised us, and said, What is this thing that ye do?' (Ne. 2: 19).

260. *i. e.*, the judgment of God.

261. *Cf.* the OT:—'But they mocked the messengers of God and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.' (2 Ch. 36: 16).

سِيرُوا فِي الْأَرْضِ ثُمَّ انْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١١﴾ قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ
قُلْ لِلَّهِ ۚ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۚ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ
فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾ وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾ قُلْ أَغَيْرَ اللَّهِ أَتَّخِذُ وَلِيًّا
فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ۖ وَلَا
تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ مَنْ يُصْرَفْ
عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۚ وَذَٰلِكَ الْفَوْزُ الْمُبِينُ ﴿١٦﴾ وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۖ

SECTION 2

11. (قل . . . المكذبين) Say thou:[262] go about in the land and see how has been the end of the beliers.[263]

12. (قل ... . يؤمنون) Say thou: whose is all that is in the heavens and the earth?[264] Say thou; Allah's. He has prescribed mercy for Himself.[265] Surely He shall gather you together on the Day of Judgement, of which there is no doubt.[266] Those who have lost their souls[267] shall not come to believe.[268]

13. (وله . . . العليم) His is whatsoever dwells in the night and the day;[269] and He is the Hearer,[270] the Knower.[271]

14. (قل . . . المشركين) Say thou:[272] shall I take for patron any other than Allah, the Maker[273] of the heavens and the earth.[274] He feeds,[275] and is not fed.[276] Say thou: I am commanded that I be the first[277] who surrenders himself,[278] and that: be thou not of the polytheists.

15. (قل . . . عظيم) Say thou:[279] verily I fear,[280] if I disobey my Lord, the torment[281] of a Mighty Day.

16. (من . . . المبين) From whom it is averted[282] on that Day, upon him indeed He has had mercy; that[283] is a supreme achievement.

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262. (to these blasphemers, O Prophet!)

263. *i. e.*, look at the ruins of the disobedient nations with great and glorious past.

264. *i. e.*, all that exists in Space.

265. (in dealing with those who repent; so come to believe in His Unity and to profit by His mercy).

266. (and shall deal with each according to his deserts).

267. *i. e.*, those who have destroyed their souls by refusing to give their ear to the Prophet, and thus wasting their innate propensities to good.

268. *i. e.*, they do not exercise their will to believe, however earnest may be thy preaching to them.

269. *i. e.*, all that exists in Time. So He is the Owner of whatever is in Time as well as of whatever is in Space. See n. 264 above.

270. (of what you utter by mouth).

271. (of what you have in heart).

272. (to the polytheists, after this fresh enunciation of the doctrine of monotheism, O Prophet!)

273. *i. e.*, Creator out of nothing, by His mere all-powerful Will.

274. The two most common objects of worship. 'Of all the phenomena of nature the most universal is perhaps the sky .... No wonder that a phenomenon so universal and so impressive should at an early date have mystified men with wonder and awe and found a place in their religion.' (FWN. I, p. 19). And naturally in the polytheistic mythology the earth is the counterpart of the sky. 'In mythology the Earth, regarded as a person, is often conceived of as the wife of the Sky-god. We have seen that among the ancient Aryans of India the Sky and Earth were thus personified as Husband and Wife under the names of Dyaus and Prithivi, the father and mother of all living creatures.' (p. 316). Frazer, in his voluminous work, gives minute and accurate details of 'Sky-worship' in Vedic India, Iran, Greece, Rome, Babylonia, Egypt, China, Korea, Annam, Western Africa, Congo, Southern Africa, and Eastern Africa, and of 'Earth-worship' in Vedic India, Greece, Rome, Babylonia, Assyria, China, modern India, and in various parts of Africa and America.

275. (all His creatures).

276. (by any, because He is Independent of all needs). According to the crudities of the polytheistics peoples, the gods actually consume the food and drinks that are offered to them. The Babylonion gods, for instance, 'conceived of in such human wise, knew thirst and hunger as did men, and had to be propitiated by drink and food.' (Woolley, *Abraham*, p. 157). Also ERE. VI, p. 63; PC. II, p. 375. Christian nations have gone one better. Leaving the stage of feeding one's gods far behind, they unabashedly proceed *to eat their god!* What else is their well-known festival of Eucharist? 'The Catholic Church teaches that in the Eucharist, the Body and Blood of the God-man are really, truly, substantially, and abidingly present together with His Soul and divinity for the nourishment of souls, by reason of the Transubstantiation of the bread and wine into the Body and Blood of Christ, which takes place in the unbloody sacrifice of the New Testament, *i. e.*, the Mass.' (CD. p. 345). And this is what is openly taught in the approved and authorised Catholic Catechism:—

Q. What is the Eucharist?

A. The sacrament of the body and blood, soul and divinity, of Jesus Christ, under the appearance of bread and wine.

Q. Are both the body and blood of Christ under the appearance of bread and under the appearance of wine?

A. Yes; Christ is whole and entire, true God and true man, under the appearance of each ?

Q. Are we to believe that the God of all Glory is under the appearance of our corporal food ?

A. Yes; as we must also believe that the same God of all Glory suffered death under the appearance of a criminal on the cross ?

Q. How can the bread and wine become the body and blood of Christ ?

A. By the goodness and power of God, with whom no work shall be impossible.'

277. (among my nation).

278. (to God entirely) *i. e.*, I am commanded to be the first and foremost Muslim of my time.

279. (O Prophet! *i. e.*, publish it to the world).

280. —even I, the infallible Prophet of God—

281. (prepared and meant for the rebellious).

282. —as it shall be from every believing and dutiful person—

283. *i. e.*, this deliverance from torment and being the object of Divine mercy.

وَاِنْ يَّمْسَسْكَ بِخَيْرٍ فَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٧﴾ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهٖ ۚ وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ﴿١٨﴾
قُلْ اَيُّ شَيْءٍ اَكْبَرُ شَهَادَةً ۭ قُلِ اللّٰهُ ۙ شَهِيْدٌۢ بَيْنِيْ وَبَيْنَكُمْ ۣ وَاُوْحِيَ اِلَيَّ هٰذَا الْقُرْاٰنُ لِاُنْذِرَكُمْ
بِهٖ وَمَنْۢ بَلَغَ ۭ اَىِٕنَّكُمْ لَتَشْهَدُوْنَ اَنَّ مَعَ اللّٰهِ اٰلِهَةً اُخْرٰى ۭ قُلْ لَّآ اَشْهَدُ ۚ قُلْ اِنَّمَا هُوَ اِلٰهٌ
وَّاحِدٌ وَّاِنَّنِيْ بَرِيْۗءٌ مِّمَّا تُشْرِكُوْنَ ﴿١٩﴾ اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ اَبْنَاۗءَهُمْ ۘ اَلَّذِيْنَ
خَسِرُوْٓا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ ﴿٢٠﴾ وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ ۭ اِنَّهٗ
لَا يُفْلِحُ الظّٰلِمُوْنَ ﴿٢١﴾ وَيَوْمَ نَحْشُرُهُمْ جَمِيْعًا ثُمَّ نَقُوْلُ لِلَّذِيْنَ اَشْرَكُوْٓا اَيْنَ شُرَكَاۗؤُكُمُ الَّذِيْنَ كُنْتُمْ

17. (وان . . . قدير) If Allah *touches* them with harm,[284] there is none to reverse it but He, and if He *touch* thee with good[285] then He is Potent over everything.[286]

18. (وهو . . . الخبير) He[287] is the Supreme above His creatures, and He[288] is the Wise, the Aware.

19. (قل . . . تشركون) Say thou:[289] what thing is the greatest in testimony?[290] Say thou: Allah is Witness between me and you,[291] and this Qur'ān[292] has been Revealed to me that I may thereby warn you and whomsoever it may reach.[293] Would you indeed testify that there is another god along with Allah?[294] Say thou:[295] I[296] do not testify.[297] Say thou:[298] verily He is the One God, and I am quit of what you join *with Him*.[299]

20. (الذين . . . يؤمنون) Those to whom We have given the Book[300] recognize him[301] as they recognize their *own* children;[302] *yet* those who have lost their souls will not believe.[303]

SECTION 3

21. (ومن . . . الظلمون) And who is a greater wrong-doer than he who fabricates a lie against Allah[304] or belies His signs?[305] Verily the wrong-doers shall not thrive.[306]

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284. (either in this world or the Next, O man!).

285. (either in this world or the Next).

286. (and everyone else is powerless; so no false god can be of any avail to thee).

287. (in His infinite power).

288. (in His infinite knowledge and wisdom).

289. (O Prophet!) *i. e.*, ask these infidels.

290. *i. e.*, whose evidence can be the strongest in deciding a case.

291. (in the matters of dispute between us).

292. (the incomparability of whose excellences in itself constitutes Divine evidence).

293. (of the punishment to be meted out to the rebellious).

294. (either as His co-equal or sub-deity or incarnation, O infidels!)

295. (now that further argumentation with men of this perverse mentality would be futile).

296. (for my part).

297. (to a proposition so palpably absurd).

298. (O Prophet! *i. e.*, publish it to the world).

299. (either as a Person or in His attributes).

300. The reference is to the Jews.

301. (as the true Prophet of God by his description in their Books). There is little doubt, says a Christian biographer of the holy Prophet, that some at least among the Jews assured him that he might be, 'or even affirmed that he was that Prophet whom the Lord their God should raise up unto them of their brethren' (Muir, *op. cit.*, p. 98). Some preferred to watch and wait, but 'some going further bore a direct and unequivocal testimony to his mission' (p. 99).

302. *i. e.*, the prophets of their own race. The plural pronoun هم in ابائهم is used collectively, that is, not for individual Jews and their offspring, but for the race of Israel.

303. See nn. 267, 268 above.

304. (affirming what he ought to deny, such as the existence of gods and godlings).

305. (denying what he ought to affirm such as the description of the holy Prophet in the old Scriptures).

306. *Cf.* the OT: 'Their sorrows shall be multiplied that run after another god.' (Ps. 16: 4).

تَزْعُمُوْنَ ﴿٢٢﴾ ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ اِلَّآ اَنْ قَالُوْا وَاللّٰهِ رَبِّنَا مَا كُنَّا مُشْرِكِيْنَ ﴿٢٣﴾ اُنْظُرْ كَيْفَ كَذَبُوْا عَلٰٓى
اَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿٢٤﴾ وَمِنْهُمْ مَّنْ يَّسْتَمِعُ اِلَيْكَ ۚ وَجَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ
يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ وَقْرًا ۭ وَاِنْ يَّرَوْا كُلَّ اٰيَةٍ لَّا يُؤْمِنُوْا بِهَا ۭ حَتّٰٓى اِذَا جَاۗءُوْكَ يُجَادِلُوْنَكَ يَقُوْلُ
الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿٢٥﴾ وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْــَٔوْنَ عَنْهُ ۚ وَاِنْ يُّهْلِكُوْنَ اِلَّآ
اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ﴿٢٦﴾ وَلَوْ تَرٰٓى اِذْ وُقِفُوْا عَلَي النَّارِ فَقَالُوْا يٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِاٰيٰتِ رَبِّنَا
وَنَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ﴿٢٧﴾ بَلْ بَدَا لَهُمْ مَّا كَانُوْا يُخْفُوْنَ مِنْ قَبْلُ ۭ وَلَوْ رُدُّوْا لَعَادُوْا لِمَا نُهُوْا عَنْهُ وَ

22. (ويوم . . . تزعمون) And *let them beware* the Day when We shall gather them all[307] together, then We shall say to those who associated: where are your associate-gods whom you have been asserting?[308]

23. (ثم . . . مشركين) Then they will have no excuse but to say:[309] by God our Lord, we have not been associaters.[310]

24. (انظر . . . يفترون) See! how they lied against themselves![311] and then these failed them what they had been fabricating.[312]

25. (و منهم . . . الاولين) And of them[313] are some who hearken to thee,[314] and We have set veils[315] over their hearts so that they understand it not,[316] and in their ears heaviness, and any sign[317] though they may see, they will not believe in it;[318] inasmuch as when they come to thee, they dispute with thee.[319] Then those who disbelieve say: this[320] is naught but the fables of the ancients.[321]

26. (وهم . . . يشعرون) And[322] they prohibit *others* from it,[323] and they[324] *themselves* withdraw from it, and they destroy not[325] but their *own* souls, yet they perceive not.

27. (ولو . . . المؤمنين) And couldst thou see when they shall be held over the Fire;[326] *and* then they will say:[327] would that we were sent back[328] *to the world* and *this time* we shall not belie the signs of our Lord and we shall be of the believers.

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307. *i. e.*, the whole of mankind.

308. (as Our peers or equals).

309. *i. e.*, exclaim, by way of protest, in utter bewilderment.

310. On the very first manifestation of God's might and glory the infidels will turn round on their most cherished beliefs.

311. This shows the weakness of their position subjectively or in point of their own conviction.

312. This shows the weakness of their position objectively or in point of fact and reality.

313. *i. e.*, of these infidels of the Prophet's time.

314. (when thou art reciting the Qur'ān, O Prophet!).

315. (because they are not seekers of truth at all, and they never mean to profit by the Qur'ān).

316. See P. I, n. 47 ff.; P. XV, n. 122.

317. A more idiomatic rendering would be, 'every one of the signs.'

318 So pertinacious are they in their refusal to accept the truth!

319. (O Prophet!) *i. e.*, whenever they come to thee, instead of giving thee a patient hearing, they come but to dispute and wrangle with thee. Such is the measure of their aversion to Islam.

320. *i. e.*, the Holy Qur'ān.

321. 'اساطير . . . . signifies, lies; or falsehoods; or fictions; or stories having no foundation, or no right tendency or tenor لا نظام لها: such as we commonly term legends: or wonderful stories of the ancients.' A similar charge of 'borrowing from the ancient Scriptures', based on a list of 'parallel passages' is still hurled at the Holy Writ by a number of 'learned' Jews and Christians of the modern age—as if that could be any proof at all of the falsity of the Qur'ān! But it is something to note that by now some of their own scholars have come to recognize the utter hollowness of this charge. 'Is a religion less true because it recognizes itself in other garbs, because it incorporates in itself all that is best in the system which it expands or supplants? What if we found the whole Sermon on the Mount dispersed about in the writings of the Jewish Rabbis, as we unquestionably find some part of it.' (Bosworth Smith, *op. cit.*, p. 13).

322. —to mark their utter aversion to the Qur'ān.

323. *i. e.*, from believing in the Qur'ān.

324. (in their folly).

325. (thereby).

326. (to be flung therein, O Prophet!).

327. *i. e.*, cry in extreme anguish.

328. (into the world).

إِنَّهُمْ لَكَٰذِبُونَ ﴿٢٨﴾ وَقَالُوٓا۟ إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾ وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَىٰ رَبِّهِمْ ۚ
قَالَ أَلَيْسَ هَٰذَا بِٱلْحَقِّ ۚ قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣٠﴾ قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟
بِلِقَآءِ ٱللَّهِ ۖ حَتَّىٰٓ إِذَا جَآءَتْهُمُ ٱلسَّاعَةُ بَغْتَةً قَالُوا۟ يَٰحَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا ۙ وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ
عَلَىٰ ظُهُورِهِمْ ۚ أَلَا سَآءَ مَا يَزِرُونَ ﴿٣١﴾ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَعِبٌ وَلَهْوٌ ۖ وَلَلدَّارُ ٱلْءَاخِرَةُ خَيْرٌ
لِّلَّذِينَ يَتَّقُونَ ۖ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾ قَدْ نَعْلَمُ إِنَّهُۥ لَيَحْزُنُكَ ٱلَّذِى يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ
ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ ﴿٣٣﴾ وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا۟ عَلَىٰ مَا كُذِّبُوا۟ وَأُوذُوا۟ حَتَّىٰٓ

28. (بل . . . لكذبون) Yea! manifest has become to them[329] what they had been hiding.[330] And were they sent back[331] they would surely revert to what was prohibited to them;[332] and surely they are *perfect* liars.[333]

29. (وقالوا . . . بمبعوثين) And they[334] say: there is naught but the life of this world, nor are we to be raised[335]

30. (ولو . . . تكفرون) And couldst thou see when they shall be held before their Lord![336] He will say: is this[337] not real[338]? They will say:[339] aye! by our Lord! He will say: taste you then the torment,[340] for you have been disbelieving.

SECTION 4

31. (قد . . . يزرون) Lost surely are those who belie *their* meeting with Allah until when the Hour[341] comes on them on a sudden, *and* they will exclaim, Woe betide us, that we neglected it![342] while they will be bearing their burdens[343] on their backs. Lo! vile is what they will bear.

32. (وما . . . تعقلون) And naught is the life of this world[344] but a play[345] and a sports:[346] and surely the abode of the Hereafter[347] is better[348] for those who fear.[349] Do you not then reflect?[350]

33. (قد . . . يجحدون) We know well that surely what they say[351] grieves thee, but it is not thee[352] they belie;[353] it is the signs of Allah the ungodly gainsay.[354]

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329. (contrary to what they expected).

330. *i. e.*, the vileness of their actions.

331. (into the world according to their desire).

332. So that their contrition even before the seat of Judgment is not sincere, and signifies no change of heart on their part.

333. ل used as corroborative 'is sometimes difficult to express in English except by emphasis on pronunciation; as in انه لرجل كريم verily, or now surely, he is a generous man.' (LL) Here the sense is sought to be conveyed by adding 'perfect'.

334. *i. e.*, the Arab pagans.

335. Pagan Arabia was no less materialistic than superstitious. And perhaps the greatest stumbling-block in its acceptance of Islam was this doctrine of Resurrection. 'All that Muhammed's opponents denied was the moral, and to their minds absurd doctrine of the resurrection and the other world.' (ERE. I, p. 672). 'The other world occupied a very small space in Semitic thought. Religion confined itself to this life; after death, it was held, even religion came to an end.' (Menzies, *History of Religion*, p. 161)

336. (for Judgment, O Prophet!).

337. *i. e.*, life after death.

338. (and has in truth come to pass).

339. (and perforce admit).

340. (due to you).

341. (of death) الساعة is not only 'the resurrection' but also 'the death of any man.'

342. (in our lifetime).

343. (of sins and blasphemies).

344. (which alone the infidels consider as real).

345. (in being as unreal and unsubstantial).

346. (in being as transitory and ephemeral).

347. (which the infidels deny).

348. (as being higher and more lasting).

349. (their Lord).

350. *Cf.* the OT: 'And mine age is as nothing before thee; verily every man at his best state is altogether vanity. Surely every man walketh in a vain show.' (Ps. 39: 5, 6). 'Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.' (Ps. 62: 9)

351. (by way of unbelief and blasphemy).

352. (as a person, O Prophet!).

353. (The allusion is to a saying of Abū Jahl). He is reported to have said: 'Muhammad is certainly truthful; he has never uttered a falsehood. We do not impugn his honesty. What we stoutly deny is the message he claims to have received from High above.'

Curiously enough, one finds about exactly the same sentiments regarding the holy Prophet echoed and re-echoed by some of the modern and most *finished* European scholars. Dr. Roberts, for example, while admiring his many noble qualities, and above all 'his uprightness,' 'his simplicity' and 'his unselfishness', finds it difficult to defend him from being labelled 'an impious impostor' because of his 'fictious revelations.' (Roberts, *op. cit.*, p. 1)

354. (so do not grieve overmuch, O Prophet! it is We who shall deal our affairs with them).

الانعام ٦ وَاِذَا سَمِعُوْا

اَتٰىهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمٰتِ اللّٰهِ ۚ وَلَقَدْ جَآءَكَ مِنْ نَّبَاِى الْمُرْسَلِيْنَ ﴿٣٤﴾ وَاِنْ كَانَ كَبُرَ عَلَيْكَ
اِعْرَاضُهُمْ فَاِنِ اسْتَطَعْتَ اَنْ تَبْتَغِىَ نَفَقًا فِى الْاَرْضِ اَوْ سُلَّمًا فِى السَّمَآءِ فَتَاْتِيَهُمْ بِاٰيَةٍ ۚ وَلَوْ شَآءَ اللّٰهُ
لَجَمَعَهُمْ عَلَى الْهُدٰى فَلَا تَكُوْنَنَّ مِنَ الْجٰهِلِيْنَ ﴿٣٥﴾ اِنَّمَا يَسْتَجِيْبُ الَّذِيْنَ يَسْمَعُوْنَ ۘ وَالْمَوْتٰى يَبْعَثُهُمُ
اللّٰهُ ثُمَّ اِلَيْهِ يُرْجَعُوْنَ ﴿٣٦﴾ وَقَالُوْا لَوْلَا نُزِّلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ۚ قُلْ اِنَّ اللّٰهَ قَادِرٌ عَلٰٓى اَنْ يُّنَزِّلَ اٰيَةً
وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿٣٧﴾ وَمَا مِنْ دَآبَّةٍ فِى الْاَرْضِ وَلَا طٰٓئِرٍ يَّطِيْرُ بِجَنَاحَيْهِ اِلَّآ اُمَمٌ اَمْثَالُكُمْ ۚ مَا فَرَّطْنَا
فِى الْكِتٰبِ مِنْ شَىْءٍ ثُمَّ اِلٰى رَبِّهِمْ يُحْشَرُوْنَ ﴿٣٨﴾ وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا صُمٌّ وَّبُكْمٌ فِى الظُّلُمٰتِ ۚ مَنْ يَّشَاِ اللّٰهُ

34. (ولقد . . . المرسلين) And messengers have assuredly been belied before thee,[355] but they patiently bore of which they were belied,[356] and they were persecuted, till Our succour reached them.[357] And none can alter the decisions of Allah;[358] and surely there has reached thee[359] some tidings of the sent ones.[360]

35. (و ان . . . الجهلين) And if their aversion is hard upon thee,[361] then seek out, if thou canst, an opening[362] into the earth or a ladder to the heaven so that thou mayest bring to them a sign.[363] And had Allah willed,[364] He would have assembled them[365] *one and all* into the guidance,[366] so be not then thou of the ignorant.[367]

36. (انما . . . يرجعون) It is only those who hearken[368] *that* respond.[369] And as to the dead, Allah will raise them and thereafter to Him they will be returned.[370]

37. (وقالوا . . . يعلمون) And they say: why[371] is not a sign[372] sent down upon him from his Lord? Say thou: verily Allah is able to send down a sign;[374] yet most of them know not.[375]

38. (وما . . . يحشرون) And there is not an animal on the earth[376] or a fowl[377] with its two wings but are communities like you.[378] And We have not been remiss in respect of aught in the Book;[379] then unto their Lord they[380] shall be gathered.

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355. (so this opposition by thy people is nothing novel).

356. (so the plain course for thee also is to remain patient).

357. (at long last, which made them victorious and vanquished their enemies).

358. *i. e.*, His decrees and promises.

359. (through the Qur'ān).

360. (and of the Divine aid they received). The passage means: thou hast been already acquainted with the stories of the former prophets: what persecutions they underwent at the hands of their own people, and lastly how God punished their enemies, according to His unalterable promise.

361. (on account of thy excessive solicitude for them).

362. (whereby thou mayest penetrate into the inward parts of the earth).

363. (such as they desire from bowels of the earth or from above the skies). The holy Prophet in his irrepressible eagerness for the conversion and salvation of his worst persecutors, sometimes longed for particular miracles and wonders, named and specified by the pagans, to be performed. The reply of the Qur'ān in effect is: if so many signs and evidences had failed to carry conviction to these malcontents, where was the good of effecting specific miracles and wonders?

364. (in His infinite wisdom and in conformity with His universal Plan).

365. (on the right path).

366. (but His Plan is that only those shall find guidance who would seek it).

367. (now that the Divine Scheme is revealed).

368. (to the call of the Messenger with an open heart and with fairness of mind). That is the cardinal Divine law of guidance.

369. (to the call of the truth).

370. (for retribution). So the infidels are sure to be visited by the judgment in the Hereafter, and none should be lulled into the comforting thought that they have escaped punishment in this world.

371. لو لا is 'wherefore', not 'unless' as generally mistranslated. لو لا فعلت كذا means, Wherefore didst not do thou such a thing? and لو لا تفعل كذا means, Wherefore wilt not thou do such a thing?' (LL)

372. (such as we desire).

373. (by way of giving a visible demonstration to his apostleship). *Cf.* the NT: 'A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonah.' (Mt. 16: 4). 'And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them. (Mk. 8: 12)

374. 'A sign' signifies 'any sign', 'any wonder'.

375. (the consequence of what they ask) *viz.*. if miracles were to be performed to order, and the infidels still refused to believe, immediate death and destruction would be their doom.

376. (and on the sea).

377. طائر is anything flying, whether bird or insect.

378. (in this respect, that they also would be raised after their death and made to stand before God).

379. (of Our eternal decree) *i. e.*, everything is registered in our Tablet of Knowledge).

380. *i. e.*, men and animals all.

يُضْلِلْهُ وَمَنْ يَّشَأْ يَجْعَلْهُ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٣٩﴾ قُلْ اَرَءَيْتَكُمْ اِنْ اَتٰىكُمْ عَذَابُ اللّٰهِ اَوْ اَتَتْكُمُ السَّاعَةُ
اَغَيْرَ اللّٰهِ تَدْعُوْنَ ۚ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٤٠﴾ بَلْ اِيَّاهُ تَدْعُوْنَ فَيَكْشِفُ مَا تَدْعُوْنَ اِلَيْهِ اِنْ شَآءَ وَ
ع تَنْسَوْنَ مَا تُشْرِكُوْنَ ﴿٤١﴾ وَلَقَدْ اَرْسَلْنَآ اِلٰٓى اُمَمٍ مِّنْ قَبْلِكَ فَاَخَذْنٰهُمْ بِالْبَاْسَآءِ وَالضَّرَّآءِ لَعَلَّهُمْ
يَتَضَرَّعُوْنَ ﴿٤٢﴾ فَلَوْلَآ اِذْ جَآءَهُمْ بَاْسُنَا تَضَرَّعُوْا وَلٰكِنْ قَسَتْ قُلُوْبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطٰنُ مَا كَانُوْا
يَعْمَلُوْنَ ﴿٤٣﴾ فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ فَتَحْنَا عَلَيْهِمْ اَبْوَابَ كُلِّ شَيْءٍ ۭ حَتّٰٓى اِذَا فَرِحُوْا بِمَآ اُوْتُوْٓا اَخَذْنٰهُمْ
بَغْتَةً فَاِذَا هُمْ مُّبْلِسُوْنَ ﴿٤٤﴾ فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِيْنَ ظَلَمُوْا ۭ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿٤٥﴾ قُلْ

39. (والذين . . . مستقيم) And those who belie Our signs are deaf[381] and dumb,[382] in darkness.[383] Allah sends astray[384] whom He will,[385] and He puts on the right path whom He will.[386]

40. (قل . . . صدقين) Say thou; look you now: were Allah's torment to come upon you,[387] or the Hour come upon you, would you *then* cry to other than Allah,[388] if you are truthful?[389]

41. (بل . . . تشركون) Aye! to Him alone you would cry,[390] and if He willed, He would remove that for which you cried to Him,[391] and you would forget *at that time* what you now join with Him.

SECTION 5

42. (ولقد . . . يتضرعون) And assuredly We sent *Messengers* unto communities before thee,[392] then[393] We seized them with adversity[394] and distress,[395] that haply they may humble themselves.[396]

43. (فلولا . . . يعملون) Wherefore did they not, when the affliction upon them came from Us, humble themselves?[397] But their hearts became hardened[398] and Satan made fair-seeming to them what they were wont to do.[399]

44. (فلما . . . مبلسون) Then when they forgot that of which they were reminded,[400] We opened upon them the doors of everything,[401] until when they boasted of what they were given,[402] We seized them on a sudden, and lo! they were dumbfounded.

45. (فقطع . . . العلمين) Then the people who committed wrong[403] were cut off completely. And *all* praise is to Allah, the Lord of the worlds.[404]

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381. (to the call of truth).
382. (in declaring truth).
383. (profound and manifold).
384. (in consequence of his own misuse of his discretion).
385. (in conformity with His Universal Plan).

386. (out of His grace and mercy).

387. (as it came upon generations of old).

388. (for help and deliverance).

389. (in respect of your belief in other deities) *i. e.*, if consistent and honest in your profession you must call upon those other deities and not upon God in moments of extreme danger and affliction.

390. (as is evidenced every day when you are confronted with serious difficulties).

391. (to deliver you from).

392. (O Prophet!).

393. (when those peoples rejected them).

394. (such as famine and scarcity). بَأْسَآء has special reference to poverty.

395. (such as diseases and mortality). ضَرَّآء has special reference to sickness.

396. *i. e.*, that their hearts may be softened by these calamities. *Cf.* the OT: 'And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee' (Dt. 8: 2). 'It is good for me that I have been afflicted; that I might learn thy statutes.' (Ps. 119: 71).

397. (and become penitent, so that they would have been forgiven).

398. (and they deserved their doom). 'He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.' (Pr. 29: 1).

399. (and confirmed them in their career of crime and guilt).

400. (constantly by their prophets).

401. (Good and pleasant), *i. e.*, We gave them all manner of plenty, and their prosperity became a snare to them.

402. (and became steeped in denial and defiance).

403. (and persisted in their course of irreligion and impiety).

404. (who in His beneficience utterly destroyed this rebellious element).

أَرَءَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَٰرَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُم مَّنْ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِهِ ۗ انظُرْ
كَيْفَ نُصَرِّفُ الْءَايَٰتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾ قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً
هَلْ يُهْلَكُ إِلَّا الْقَوْمُ الظَّٰلِمُونَ ﴿٤٧﴾ وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۖ فَمَنْ ءَامَنَ
وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾ وَالَّذِينَ كَذَّبُوا بِـَٔايَٰتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا
يَفْسُقُونَ ﴿٤٩﴾ قُل لَّآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ اللَّهِ وَلَآ أَعْلَمُ الْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ ۖ إِنْ
أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ۚ قُلْ هَلْ يَسْتَوِى الْأَعْمَىٰ وَالْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾ وَأَنذِرْ بِهِ الَّذِينَ

46. (قل . . . يصدفون) Say thou:[405] look you now, were Allah to take away your hearing[406] and your sight[407] and seal up your hearts[408] what god, other than Allah will bring them to you?[409] See how variously We propound the signs,[410] yet they turn aside.[411]

47. (قل . . . الظلمون) Say thou:[412] look you now, were Allah's chastisement to come upon you suddenly and openly,[413] would there be destroyed any but the wrong-doers?[414]

48. (وما . . . يحزنون) We do not send the sent ones except *as* bearers of glad tidings[415] and warners.[416] Then whoever believes and amends[417] on such *shall come* no fear nor they shall grieve.

49. (والذين . . . يفسقون) And then who belie Our signs—torment shall overtake them[418] for they have been transgressors.

50. (قل . . . تتفكرون) Say thou: I do not say *that* with me[419] are the treasures of Allah,[420] nor I know the Unseen;[421] nor I say to you *that* I am an angel.[422] I but follow what has been Revealed to me.[423] Say thou: are the blind[424] and the seeing[425] equal? Will you not then ponder?

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405. (to these infidels, O Prophet!).
406. (so that you could hear nothing).
407. (so that you could see nothing).
408. (so that you could know and comprehend nothing).
409. *i. e.*, has any of your false deities any such power?
410. (and arguments of Our true religion).
411. (from pondering on the conclusions that their accepted premises lead to).
412. (to these infidels, O Prophet!).
413. (and preceded by some sign or warning).
414. (by that Divine visitation).
415. (to the believers and the godly).

416. (to the rejectors and the ungodly). In neither case it is the business of a prophet to work wonders at the bidding of the scoffers. The proper role of a messenger is only to deliver the Divine message.

417. (his life and conduct according to the teachings of the Prophet).

418. (either in this world or the Next).

419. *i. e.*, in my power.

420. *i. e.*, the illimitable treasures of His omnipotence and omniscience.

421. (except that portion of it which has been taught to me by God).

422. (but am a mere human being).

423. Contrast with this sublime doctrine of prophethood in Islam the role of Christ in Christianity: 'The Father loveth the Son, and hath given all things into his hands.' (Jn. 3 : 35). 'I and my Father are one.' (Jn. 10 : 30). 'All things that the Father hath are mine.' (Jn. 16 : 15). Surely the polytheists of the grossest variety could hardly go further!

424. *i. e.*, the believer in polytheism.

425. *i. e.*, the believer in monotheism.

يَخَافُوْنَ اَنْ يُّحْشَرُوْٓا اِلٰى رَبِّهِمْ لَيْسَ لَهُمْ مِّنْ دُوْنِهٖ وَلِيٌّ وَّلَا شَفِيْعٌ لَّعَلَّهُمْ يَتَّقُوْنَ ﴿٥١﴾ وَلَا
تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَ الْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ ؕ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِّنْ
شَيْءٍ وَّمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُوْنَ مِنَ الظّٰلِمِيْنَ ﴿٥٢﴾ وَكَذٰلِكَ فَتَنَّا بَعْضَهُمْ
بِبَعْضٍ لِّيَقُوْلُوْٓا اَهٰٓؤُلَآءِ مَنَّ اللّٰهُ عَلَيْهِمْ مِّنْۢ بَيْنِنَا ؕ اَلَيْسَ اللّٰهُ بِاَعْلَمَ بِالشّٰكِرِيْنَ ﴿٥٣﴾ وَاِذَا جَآءَكَ
الَّذِيْنَ يُؤْمِنُوْنَ بِاٰيٰتِنَا فَقُلْ سَلٰمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلٰى نَفْسِهِ الرَّحْمَةَ ۙ اَنَّهٗ مَنْ عَمِلَ مِنْكُمْ
سُوْٓءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْۢ بَعْدِهٖ وَ اَصْلَحَ فَاَنَّهٗ غَفُوْرٌ رَّحِيْمٌ ﴿٥٤﴾ وَكَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ وَلِتَسْتَبِيْنَ

SECTION 6

51. (وانذر به . . . يتقون) And warn thou therewith[426] those who fear *God* that they shall be gathered before their Lord, *when* there shall be no patron nor intercessor beside Him; haply they may become *God*-fearing.[427]

52. (ولا . . . الظلمين) And do not drive away[428] *from before thee* those[429] who call upon their Lord morning and evening seeking His grace[430]. Not on thee is their reckoning,[431] nor on them aught of thy reckoning,[432] so that thou mayest drive them away[433] and thus become of the wrong-doers.[434]

53. (وكذلك . . . بالشكرين) And thus[435] We have tried some of them[436] by means of others, that they[437] might say:[438] are those they whom Allah has favoured among us?[439] Is not Allah the Best Knower of the thankful?[440]

54. (واذا . . . رحيم) And when those who believe in Our signs come to thee,[441] say thou: peace be on you, your Lord has prescribed mercy on Himself;[442] so that any of you who does an evil through ignorance[443] then repents and amends,[444] then verily He is Forgiving,[445] Merciful.[446]

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426. *i. e.*, with the Holy Qur'ān, O Prophet!

427. (and mend their ways by thy warning).

428. (from thy company, O Prophet!).

429. (of the humble and lowly Muslims).

430. Or 'goodwill'. وجه, besides 'face or countenance', also signifies 'pleasure'. Some of the conceited Quraish had suggested to the holy Prophet to send away the humble Muslims from his presence so that the Quraish notables might come and join his company.

431. *i. e.*, decision as to their inner motives and intentions.

432. *i. e.*, decision as to thy inner motives and thoughts.

433. (on that account) *i. e.*, on the ground of their hidden insincerity.

434. *i. e.*, a doer of that which is not meet or proper.

435. *i. e.*, in this wise; by making the Muslims poor and lowly and the

infidels rich and influential.

436. By 'some of them' are meant the infidels. It is they who are put on trial.

437. *i. e.*, the rich and proud pagans.

438. (of the humble Muslims).

439. 'Are they the elect of God ?' Could these persons with empty purses and with no position be said to be the favourites of God?' Thus spoke the 'leaders' of the Quraish in derision and scorn.

440. *i. e.*, God alone knows best who performs his duty by Him and who does not, and He guides each according to his desert. This moral capacity has nothing to do with poverty and riches.

441. (O Prophet!).

442. (in dealing with you).

443. (clouding his judgment).

444. (his conduct for the future).

445. (so He will not take him to task).

446. Mercy is the positive counterpart of the attribute of forgiveness.

سَبِيْلُ الْمُجْرِمِيْنَ ﴿٥٥﴾ قُلْ اِنِّيْ نُهِيْتُ اَنْ اَعْبُدَ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ ۭ قُلْ لَّآ اَتَّبِعُ اَهْوَاۗءَكُمْ ۙ
قَدْ ضَلَلْتُ اِذًا وَّمَآ اَنَا مِنَ الْمُهْتَدِيْنَ ﴿٥٦﴾ قُلْ اِنِّيْ عَلٰي بَيِّنَةٍ مِّنْ رَّبِّيْ وَكَذَّبْتُمْ بِهٖ ۭ مَا عِنْدِيْ
مَا تَسْتَعْجِلُوْنَ بِهٖ ۭ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ۭ يَقُصُّ الْحَقَّ وَهُوَ خَيْرُ الْفٰصِلِيْنَ ﴿٥٧﴾ قُلْ لَّوْ اَنَّ عِنْدِيْ مَا
تَسْتَعْجِلُوْنَ بِهٖ لَقُضِيَ الْاَمْرُ بَيْنِيْ وَبَيْنَكُمْ ۭ وَاللّٰهُ اَعْلَمُ بِالظّٰلِمِيْنَ ﴿٥٨﴾ وَعِنْدَهٗ مَفَاتِحُ الْغَيْبِ لَا
يَعْلَمُهَآ اِلَّا هُوَ ۭ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۭ وَمَا تَسْقُطُ مِنْ وَّرَقَةٍ اِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِيْ
ظُلُمٰتِ الْاَرْضِ وَلَا رَطْبٍ وَّلَا يَابِسٍ اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ ﴿٥٩﴾ وَهُوَ الَّذِيْ يَتَوَفّٰىكُمْ بِالَّيْلِ وَ

55. (وكذلك . . . المجرمين) And thus We expound revelations so that the way of the culprits may be shown up.[447]

SECTION 7

56. (قل . . . المهتدين) Say thou: verily I am forbidden to worship those whom you call upon beside Allah. Say thou: I shall not follow your vain desires,[448] for then I shall be gone astray, and shall not remain of the guided.

57. (قل . . . الفصلين) Say thou: I *stand* upon an evidence from my Lord, and you belie it;[449] not with me[450] is what you would hasten on.[451] Then decision is but of Allah.[452] He recounts the truth, and He is the Best of Deciders.[453]

58. (قل . . . بالظلمين) Say thou: if what you fain would hasten on[454] is with me, the affair would have been decided between me and you,[455] and Allah is the Best Knower of the ungodly.[456]

59. (و عنده . . . مبين) And with Him are the keys of the Unseen; none knows them but He.[457] And He knows whoever is in the land and in the sea. Not a leaf falls but He knows it, nor a seed-grain grows in the darkness of the earth, nor aught of fresh[458] and dry[459] but is in a luminous Book.[460]

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447. (and the path of light may become entirely distinct from the path of darkness).

448. (respecting Godhead).

449. (out of sheer perversity; without rhyme or reason).

450. *i. e.*, not in my power.

451. *i. e.*, some miraculous punishment from high above instantaneously killing the defiant infidels.

452. (and He has not as yet decreed an immediate destruction).

453. (whose decisions are invariably based on Wisdom and Discernment).

454. *i. e.*, your destruction by some miraculous punishment.

455. (by now) *i. e.*, out of my solicitude for your guidance I would have performed any miracle that you demanded, and you as incorrigible offenders would

have rejected them as well, and this would have brought on you immediate destruction.

456. (and of how to deal with them).

457. *i. e.*, far from possessing them, none has even a knowledge of them. He alone is Omniscient, Omnipotent.

458. Or 'green'.

459. Or 'withered'.

460. Already recorded in God's Register of Decrees.

يَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى ۚ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ
يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾ وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً ۖ حَتَّىٰٓ إِذَا جَآءَ
أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾ ثُمَّ رُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ ۚ أَلَا لَهُ ٱلْحُكْمُ ۖ
وَهُوَ أَسْرَعُ ٱلْحَٰسِبِينَ ﴿٦٢﴾ قُلْ مَن يُنَجِّيكُم مِّن ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ تَدْعُونَهُۥ تَضَرُّعًا وَخُفْيَةً
لَّئِنْ أَنجَىٰنَا مِنْ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿٦٣﴾ قُلِ ٱللَّهُ يُنَجِّيكُم مِّنْهَا وَمِن كُلِّ كَرْبٍ ثُمَّ أَنتُمْ
تُشْرِكُونَ ﴿٦٤﴾ قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ

60. (و هو . . . تعملون) And He it is who takes your souls by night[461] and knows what you earn by day. Then He raises you[462] therein[463] that there may be fulfilled[464] the term allotted.[465] Thereafter to Him shall be your return; and then He shall declare to you what you have been working.[466]

SECTION 8

61. (و هو . . . يفرطون) And He is *the* Supreme[467] over His creatures[468] and He sends guardians over you[469] until when death comes to one of you Our messengers[470] take his soul, and they do not fail.[471]

62. (ثم . . . الحسبين) Then they *all* shall be taken back to Allah, their true Master.[472] Lo! His shall be the decision,[473] and He is the Most Swift of Reckoners.

63. (قل . . . الشكرين) Say thou:[474] who delivers you from the darkness[475] of the land and the sea, *when* you cry unto Him[476] in humility and secretly;[477] if He delivers us from this, we will surely be of the thankful.[478]

64. (قل . . . تشركون) Say thou:[479] Allah delivers you from this and from every pain, *yet* you join thereafter[480] *others with Him*.[481]

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461. (in sleep). A sleeping person may truly be said to be non-existing. *Cf.* Hume, the British philosopher: 'When my perceptions are removed for any time, as by sound sleep, so long am I not sensible of myself, and may be truly said not to exist.'

462. *i. e.*, He restores to you your souls.

463. *i. e.*, in the day time.

464. (thereby) *i. e.*, by this periodic recurrence of sleep and wakefulness, unconsciousness and consciousness, on night and day.

465. *i. e.*, the term of life for every individual.

466. (and shall deal with each accordingly).

467. القاهر as an epithet applied to God means, 'The Subduer of His creatures by His sovereign authority and power, and the Disposer of them as He

pleaseth, with and against their will.' Or 'the Overcomer, or Subduer, of all created beings.' (LL)

468. (by His majesty).

469. *i. e.*, angles to act as your guardians and to register your deeds.

470. *i. e.*, angels; the angel of death and his assistants.

471. (in their duty) *i. e.*, they take the soul when and where commanded.

472. (that He may judge them). Literally مولى is a lord or chief.

473. (and no other's). This is specially to combat the Christian doctrine representing Christ as Judge. 'The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works, (Mt. 16: 27). 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from anothor, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father.' (Mt. 25: 31-34). 'That there will be a General Judgment is an article of faith. The judge will be Christ.' (CD. p. 523). 'In the Gospels, while the Father is spoken of as Judge, Christ's influence at the Judgment is also spoken of and more generelly He Himself is Judge, and exercises this function on all men.' (ERE. V, p. 325)

474. (unto mankind, O Prophet!).

475. *i. e.*, terrors.

476. for your deliverance.

477. *i. e.*, with proper devotional attitude.

478. And the first ingredient of this gratitude and thankfulness is to abjure all forms of polytheism.

479. *i. e.*, return thou the obvious answer, O Prophet!

480. *i. e.*, after your delivery from distress.

481. (with Him, and revert to idolatry, which is the basest form of ingratitude.)

شِيَعًا وَّيُذِيْقَ بَعْضَكُمْ بَاْسَ بَعْضٍ ؕ اُنْظُرْ كَيْفَ نُصَرِّفُ الْاٰيٰتِ لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٥﴾ وَكَذَّبَ بِهٖ
قَوْمُكَ وَهُوَ الْحَقُّ ؕ قُلْ لَّسْتُ عَلَيْكُمْ بِوَكِيْلٍ ﴿٦٦﴾ لِكُلِّ نَبَاٍ مُّسْتَقَرٌّ ۫ وَّسَوْفَ تَعْلَمُوْنَ ﴿٦٧﴾ وَاِذَا رَاَيْتَ
الَّذِيْنَ يَخُوْضُوْنَ فِيْۤ اٰيٰتِنَا فَاَعْرِضْ عَنْهُمْ حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖ ؕ وَاِمَّا يُنْسِيَنَّكَ
الشَّيْطٰنُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرٰى مَعَ الْقَوْمِ الظّٰلِمِيْنَ ﴿٦٨﴾ وَمَا عَلَى الَّذِيْنَ يَتَّقُوْنَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ
وَّلٰكِنْ ذِكْرٰى لَعَلَّهُمْ يَتَّقُوْنَ ﴿٦٩﴾ وَذَرِ الَّذِيْنَ اتَّخَذُوْا دِيْنَهُمْ لَعِبًا وَّلَهْوًا وَّغَرَّتْهُمُ الْحَيٰوةُ
الدُّنْيَا وَذَكِّرْ بِهٖۤ اَنْ تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ ۚ لَيْسَ لَهَا مِنْ دُوْنِ اللّٰهِ وَلِيٌّ وَّلَا شَفِيْعٌ ۚ وَاِنْ

65. (قل . . . يفقهون) Say thou: He is Able[482] to stir up chastisement on you from above you[483] or from beneath your feet[484] or to confound you by faction[485] and to make you taste the violence of one another.[486] Behold! how variously We propound the signs[487] that haply they may understand.

66. (وكذب . . . بوكيل) And thy people[488] belie it,[489] while it is certain to *befall*. Say thou: I am not a guardian over you.

67. (لكل . . . تعلمون) For every announcement[490] is a set time;[491] and presently you will know.[492]

68. (واذا . . . الظلمين) And when thou seest those who plunge in Our revelations,[493] keep away from them until they plunge in a discourse other than that;[494] and if Satan causes thee to forget,[495] than sit not thou after recollection with the impious people.

69. (وما . . . يتقون) And naught on their account[496] shall be on those who are *God*-fearing,[497] but admonition[498] that haply they also may become *God*-fearing.[499]

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482. (just as He is Able to protect and deliver you).

483. *i. e.*, some celestrial disaster, such as a hailstorm.

484. *i. e.*, some terrestrial disaster, such as an earthquake.

485. *i. e.*, by violent internal dissensions.

486. *i. e.*, internecine warfare. Notice as a concrete instance of this form of Divine wrath, the division of modern Europe into several armed camps and the ever-present dread of a general conflagration.

487. (and arguments of Our unity and of Resurrection).

488. *i. e.*, the people of Makka.

489. *i. e.*, the advent of Divine Judgment.

490. (to come off; to be fulfilled).

491. (in Divine fore-knowledge).

492. (O men of Makka!).

493. (cavilling at them, O reader!) يخوضون فى ايتنا means 'who enter into false, or vain discourse or speech, respecting our signs; meaning the Kuran.' (LL)

494. The precept to keep away from all scoffers of religion includes all such education as aims at 'secularisation' and tends to destroy, or even diminish, in the student respect for faith.

495. *i. e.*, this injunction.

496. *i. e.*, no sin attaches to the believers on account of the scoffers.

497. (and are themselves on their guard from frequenting the society of scoffers). It will be no sin for these godly and righteous person if they happen to visit the ungodly on some business.

498. (is incumbent upon them so far as practicable).

499. *i. e.*, that the impious also may learn better.

تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَا ۗ اُولٰٓئِكَ الَّذِيْنَ اُبْسِلُوْا بِمَا كَسَبُوْا ۚ لَهُمْ شَرَابٌ مِّنْ حَمِيْمٍ وَّعَذَابٌ
اَلِيْمٌ بِمَا كَانُوْا يَكْفُرُوْنَ ﴿٧٠﴾ قُلْ اَنَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلٰٓى اَعْقَابِنَا
بَعْدَ اِذْ هَدٰىنَا اللّٰهُ كَالَّذِى اسْتَهْوَتْهُ الشَّيٰطِيْنُ فِى الْاَرْضِ حَيْرَانَ ۖ لَهٗٓ اَصْحٰبٌ يَّدْعُوْنَهٗٓ اِلَى
الْهُدَى ائْتِنَا ۗ قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى ۗ وَاُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعٰلَمِيْنَ ﴿٧١﴾ وَاَنْ اَقِيْمُوا
الصَّلٰوةَ وَاتَّقُوْهُ ۗ وَهُوَ الَّذِىْٓ اِلَيْهِ تُحْشَرُوْنَ ﴿٧٢﴾ وَهُوَ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۗ
وَيَوْمَ يَقُوْلُ كُنْ فَيَكُوْنُ ۚ قَوْلُهُ الْحَقُّ ۗ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِى الصُّوْرِ ۚ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ

70. (و ذر . . . يكفرون) And leave those alone who[500] have taken their religion[501] as a play and a sport,[502] and whom the life of the world has beguiled.[503] And admonish thou them by verses[504] lest a soul may be given up to perdition[505] for what it has earned,[506] *when* for him there shall be no friend or intercessor besides Allah,[507] and *when* if he offers every equivalent it shall not be accepted of him. Those are they who are given up to perdition[508] for what they have earned. For them shall be drink of boiling water and an afflictive torment, for they were wont to disbelieve.

SECTION 9

71. (قل . . . العلمين) Say thou:[509] shall we call upon, beside Allah, what *can* neither profit us[510] nor hurt us,[511] and shall we turn our heels after Allah has guided us, like one whom devils have beguiled *to wander* bewildered in the land, his companions calling him to the right path: come to us?[512] Say thou: verily the guidance of Allah is the *real* Guidance,[513] and we are bidden to submit ourselves to the Lord of the worlds:

72. (و ان . . . تحشرون) And that: establish prayer and fear Him, and it is He to whom you shall be gathered.

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500. —like many of the moderns—

501. 'Their religion' is the religion which it was incumbent upon them to accept, that is, the religion of Islam. (Th).

502. (and long association with whom is sure to weaken, if not altogether undermine, the Muslim's pride in the peculiar theocratic culture of Islam).

503. (in the worship of mammon and power).

504. *i. e.*, by means of the Holy Qur'ān.

505. ابسله is synonymous with عرضه meaning 'He gave him up, delivered him, delivered him over, or consigned him, to destruction, or to punishment.' (LL)

506. (of its misdeeds).

507. And so the doctrine of vicarious atonement is purely illusory.

508. (for they did not profit by admonition and paid no heed to the voice of reason).

509. (on behalf of the Muslim community, O Prophet!).

510. (if we worship it).

511. (if we deny it).

512. The purport is : shall we revert to the worship of the lifeless, powerless, false gods? In that case we should be like one whom the devils have led away in the desert, and his former companions continue calling him to the right path, but he in utter confusion and bewilderment pays no heed to their call.

513. and that we fortunately possess.

وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ﴿٧٣﴾ وَ اِذْ قَالَ اِبْرٰهِيْمُ لِاَبِيْهِ اٰزَرَ اَتَتَّخِذُ اَصْنَامًا اٰلِهَةً ۚ اِنِّيْٓ اَرٰىكَ وَ قَوْمَكَ
فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٧٤﴾ وَكَذٰلِكَ نُرِيْٓ اِبْرٰهِيْمَ مَلَكُوْتَ السَّمٰوٰتِ وَ الْاَرْضِ وَ لِيَكُوْنَ مِنَ
الْمُوْقِنِيْنَ ﴿٧٥﴾ فَلَمَّا جَنَّ عَلَيْهِ الَّيْلُ رَاٰ كَوْكَبًا ۚ قَالَ هٰذَا رَبِّيْ ۚ فَلَمَّآ اَفَلَ قَالَ لَآ اُحِبُّ
الْاٰفِلِيْنَ ﴿٧٦﴾ فَلَمَّا رَاَ الْقَمَرَ بَازِغًا قَالَ هٰذَا رَبِّيْ ۚ فَلَمَّآ اَفَلَ قَالَ لَئِنْ لَّمْ يَهْدِنِيْ رَبِّيْ لَاَكُوْنَنَّ
مِنَ الْقَوْمِ الضَّآلِّيْنَ ﴿٧٧﴾ فَلَمَّا رَاَ الشَّمْسَ بَازِغَةً قَالَ هٰذَا رَبِّيْ هٰذَآ اَكْبَرُ ۚ فَلَمَّآ اَفَلَتْ قَالَ
يٰقَوْمِ اِنِّيْ بَرِيْٓءٌ مِّمَّا تُشْرِكُوْنَ ﴿٧٨﴾ اِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَ الْاَرْضَ حَنِيْفًا

73. (وهو . . . الخبير) It is He who has created the heavens and the earth with a purpose.[514] And the Day *when* he says: be, it[515] shall become.[516] His saying is the Reality.[517] His will be the dominion[518] the Day the Trumpet will be blown.[519] Knower of the Unseen[520] and the seen,[521], He is the Wise,[522] the Aware.[523]

74. (و اذ . . . مبين) *Re-call* when Ibrāhīm[524] said to his father, Āzar:[425] takest thou idols for gods?[526] I see thou and thy people in manifest error.[527]

75. (وكذلك . . . الموقنين) And in like manner did We show Ibrāhīm the governance of the heavens and the earth,[528] in order[529] that he might become of the convinced.[530]

76. (فلما . . . الافلين) Then when[531] the night darkened on him, he saw a star.[532] He said:[533] this is my Lord.[534] Then when it set, he said:[535] I love not the setting ones.[536]

77. (فلما . . . الضالين) Then[537] when he saw the moon rising up,[538] he said: this is my Lord. Then when it set he said: were it not that my Lord kept me guiding,[539] I must have been of the erring people.[540]

78. (فلما . . . تشركون) Then[541] when he saw the sun rising up,[542] he said: this is my Lord! this is the greatest.[543] Then when it set, he said: O my people! I am quit of what you associate[544] *with God.*

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514. *i. e.*, with purpose, and not out of fun and frivolity.

515. *i. e.*, that Day.

516. *i. e.*, shall come into being forthwith; so that that Day is neither far away nor difficult to arrive.

517. *i. e.*, whatever He utters must and shall be accomplished in fact. الحق here is not 'the truth.' It expresses the idea of the overpowering efficacy of His word.

518. —apparent to one and all—

519. for the second time, and every dead being is raised to life.

520. *i. e.*, whatever is kept secret.

521. *i. e.*, whatever is open and public.

522. *i. e.*, recompensing each as is meet and proper.

523. *i. e.*, One from whom none can hide anything.

524. Abraham of the Bible. (2160-1985 B. C.). See P. I, nn. 556, 559, 618 ff.

525. 'Terah' of the Bible; variously spelt as Zarah and Therach in the Talmud and Athar by Eusebius. 'The chief officer of King Nimrod, and a great favourite with his royal master; (Polano, *op. cit.*, p. 30). 'The apocryphal books of the Old Testament such as the Book, Jasher, represent Terah to have been a great soldier and commander of the armies of the king of Babylon.' (Marston, *The Bible is True*, p. 108). That he was an idolater is also affirmed by the Bible. 'Your fathers dwelt on the other side of the flood in old time, even Terah, the Father of Abraham, and the father of Nachor: and they served other gods' (Josh. 24 : 2). 'According to Midrash, Terah, in addition to being an idolater himself, made and sold idols.' (JE. XII, p. 107). According to Muslim traditions he was a carver of idols.

526. 'Idolatry and image-worship form a very striking feature of the Babylonian religious system, and already meet us in an advanced stage of development in the earliest cultural period of which material 'remains have been preserved.' (ERE. VII, p. 117). 'Even Therach, who still remained chief officer to the king, became a worshipper of idols. In his house he had twelve large images of wood and stone, a separate god for each month in the year, and to these he prayed and made obeisance (Polano, *op. cit*, p. 34). See also n. 525 above.

527. *i. e.*, steeped in gross polytheism. The Babylonian religion was an admixture of animism, image-cult, and nature-worship. 'The religion of Babylonia in the earliest form known to us may be defined as a combination of local cults with animistic conceptions of the power of nature, with which man was either brought into immediate contact, or which affected his aims and his welfare. Each centre had its special patron deity—in most cases conceived as masculine—who was brought into association with some natural phenomenon. The two powers most commonly chosen were the sun and the moon, and by the side of these we find streams and stones personified as gods.' (DB. V, pp. 536-37).

528. *i. e.*, We gave him a right apprehension of the government of the world and the heavenly bodies.

529. (this We did).

530. *i. e.*, may grow firmer in his faith. *Cf.* the Talmud. 'From his earliest childhood Abraham was a lover of the Lord. God had granted him a wise heart ready to comprehend and understand the majesty of the Eternal, and able to despise the vanity of idolatry. (Polano, *op. cit.*, p. 33).

531. (once upon a time).

532. This may be either Jupiter (Marduk), the chief god or Venus (Ishtar)

the chief goddess, of Babylonia.

533. (to his people, by way of chiding them).

534. (and yours, as you assert). The star-worship of the Babylonians is almost proverbial. It formed an important and integral part of their religion.

535. *i. e.*, uttered publicly.

536. (as Lords) *i. e.*, the bodies that suffer change at the hands of some one else are not fit to be assumed as gods. Obviously, this reasoning of Abraham is not to convert himself, but to convince the polytheists all around him.

537. —after this argument had no effect on the polytheists—

538. (and shined forth in splendour and impressed the onlookers). 'Then the moon rose and when Abram saw it shining in the heavens surrounded by its myriads of stars, he said, "Perhaps these are the gods who have created all things," and he uttered prayers to them. But when the morning dawned and the stars paled, and the moon faded into silvery whiteness, Abram knew God, and said, "There is a higher power, a Supreme Being, and these luminaries are but His servants, the work of His hands." From that day even until the day of his death, Abram knew the Lord and walked in His ways.' (Polano, *op. cit.*, p. 34).

539. (by such signs and arguments). When quite a child, beholding the brilliant splendour of the noonday sun and the reflected glory which is cast upon all objects around, he said, "Surely this brilliant light must be a god, to him will I render worship." (Polano, *op. cit.*, p. 33). According to Josephus, the monotheism of Abraham 'was derived from the irregular phenomena that were visible both on land and sea as well as those that happen to the sun, and moon, and all the heavenly bodies.' ("Ant", I. 7 : 1).

540. *i. e.*, of the moon-worshippers. 'Temples to the moon-god are found in all the large cities of Babylonia and Assyria. (EBr. XX, p. 703). Ur, the Chaldean capital, 'was an ancient seat of lunar worship.' (JE. XII, p. 380). 'The great temple of the Third Dynasty at Ur was dedicated to the Moon Goddess. The temple was the abode of the patron deity, and the city was its appanage; the chief priest as the representative of the deity was the ruler of the city and state.' (Gregory, *op. cit.*, p. 13).

541. —after even this argument had had no effect on his people—

542. (and shine forth in splendour).

543. (and the highest, as the same appears to the naked eye). 'In ancient Babylonia the Sun was worshipped from immemorial antiquity. The ideogram of the Sun, like that of the moon, in the Babylonian language is always preceded by a determinative which implies divinity .... There was no deity of the pantheon whose worship enjoyed an equally continued popularity from the earliest to the latest time both in Babylonia and Assyria.' (FWN. I, pp. 529-530).

544. (*i. e.* idols and heavenly bodies). 'As the twilight deepened the youth ceased his supplications, saying, "No, this cannot be a god. Where then can I find the Creator, He who made the heavens and the earth?" 'He looked towards the west, the south, the north, and to the east.' (Polano *op. cit.*, p. 33).

وَمَآ اَنَا مِنَ الْمُشْرِكِيْنَ ﴿٧٩﴾ وَحَآجَّهٗ قَوْمُهٗ ؕ قَالَ اَتُحَآجُّوْٓنِّيْ فِي اللّٰهِ وَقَدْ هَدٰىنِ ؕ وَلَآ اَخَافُ مَا
تُشْرِكُوْنَ بِهٖٓ اِلَّآ اَنْ يَّشَآءَ رَبِّيْ شَيْـًٔا ؕ وَسِعَ رَبِّيْ كُلَّ شَيْءٍ عِلْمًا ؕ اَفَلَا تَتَذَكَّرُوْنَ ﴿٨٠﴾ وَكَيْفَ
اَخَافُ مَآ اَشْرَكْتُمْ وَلَا تَخَافُوْنَ اَنَّكُمْ اَشْرَكْتُمْ بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ عَلَيْكُمْ سُلْطٰنًا ؕ فَاَيُّ
الْفَرِيْقَيْنِ اَحَقُّ بِالْاَمْنِ ۚ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٨١﴾ اَلَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ
لَهُمُ الْاَمْنُ وَهُمْ مُّهْتَدُوْنَ ﴿٨٢﴾ وَتِلْكَ حُجَّتُنَآ اٰتَيْنٰهَآ اِبْرٰهِيْمَ عَلٰى قَوْمِهٖ ؕ نَرْفَعُ دَرَجٰتٍ مَّنْ نَّشَآءُ ؕ
اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ ﴿٨٣﴾ وَوَهَبْنَا لَهٗٓ اِسْحٰقَ وَيَعْقُوْبَ ؕ كُلًّا هَدَيْنَا ۚ وَنُوْحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهٖ دَاوٗدَ

79. (انى . . . المشركين) Verily I have set my face[545] towards Him who has created the heavens and the earth, upright, and I am not of the associators.[546]

80. (وحاجه . . . تتذكرون) And his people contended with him.[547] He said: do you contend with me regarding Allah[548] when[549] He has guided me?[550] I am not *at all* afraid of what you associate with Him,[551] save aught that my Lord may will.[552] My Lord comprehends everything *in His* knowledge.[553] Will you not then be admonished?

81. (وكيف . . . تعلمون) And how should I fear what you have associated[554] *with Him*, while you do not fear to associate with Allah that for which[555] He has sent down to you no authority? Which then of the two parties[556] is worthier of security, if you but knew?

82. (الذين . . . مهتدون) *It is* those who believe and do not confound their belief with wrong-doing.[557] These! theirs is the security[558] and they are the guided.

SECTION 10

83. (وتلك . . . عليم) This was the argument which We gave to Ibrāhīm against his people. We raise in degrees[559] whom We please; verily thy Lord is Wise,[560] Knowing.[561]

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545. (already firmly and truly).

546. (and now I declare my faith openly). See also P. I, nn. 618, 619.

547. (after the wont of all foolish, disbelieving peoples).

548. *i. e.*, concerning a thing so obvious.

549. The particle و here is expressive of simultaneous action, and should be rendered 'when'.

550. (to His way) *i. e.*, does it behove men of ignorance to wrangle with a man of this confident Faith ?

551. —devoid of power as they absolutely are—

552. (against me). The purport is :—What have I, with my true knowledge

of God and faith in Him, to fear from them ? It is you, the godless, who have just grounds for fear. So I am not all afraid of your powerless gods who cannot hurt me, except that God be pleased to afflict me Himself.

553. *i. e.*, He is all-knowing as also He is all-Powerful, whereas your gods possess neither power nor knowledge.

554. (considering the absolute impotence of these beings).

555. *i. e.*, for whose divinity.

556. *i. e.*, the one of the believers, and the other of the infidels.

557. (the worst form of which is polytheism).

558. (from punishment in the Hereafter).

559. (of knowledge, wisdom and piety).

560. (Who gives to each what befits him).

561. (Who knows well the capacities of all).

وَسُلَيْمٰنَ وَاَيُّوْبَ وَيُوْسُفَ وَمُوْسٰى وَهٰرُوْنَ ؕ وَكَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيٰى وَعِيْسٰى وَاِلْيَاسَ ؕ
كُلٌّ مِّنَ الصّٰلِحِيْنَ ﴿٨٥﴾ وَاِسْمٰعِيْلَ وَالْيَسَعَ وَيُوْنُسَ وَلُوْطًا ؕ وَكُلًّا فَضَّلْنَا عَلَى الْعٰلَمِيْنَ ﴿٨٦﴾ وَمِنْ اٰبَآئِهِمْ وَ
ذُرِّيّٰتِهِمْ وَاِخْوَانِهِمْ ۚ وَاجْتَبَيْنٰهُمْ وَهَدَيْنٰهُمْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٨٧﴾ ذٰلِكَ هُدَى اللّٰهِ يَهْدِيْ بِهٖ مَنْ
يَّشَآءُ مِنْ عِبَادِهٖ ؕ وَلَوْ اَشْرَكُوْا لَحَبِطَ عَنْهُمْ مَّا كَانُوْا يَعْمَلُوْنَ ﴿٨٨﴾ اُولٰٓئِكَ الَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ وَالْحُكْمَ وَ
النُّبُوَّةَ ۚ فَاِنْ يَّكْفُرْ بِهَا هٰٓؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوْا بِهَا بِكٰفِرِيْنَ ﴿٨٩﴾ اُولٰٓئِكَ الَّذِيْنَ هَدَى اللّٰهُ فَبِهُدٰىهُمُ
اقْتَدِهْ ؕ قُلْ لَّآ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا ؕ اِنْ هُوَ اِلَّا ذِكْرٰى لِلْعٰلَمِيْنَ ﴿٩٠﴾ وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖٓ اِذْ قَالُوْا مَآ ع ١٠

84. (و وهبنا . . . المحسنين) And We bestowed upon him Is'hāq[562] and Y'aqūb:[563] each one We guided.[564] And Nūh[565] We had guided before, and of his[566] progeny Dāūd[566-A] and Sulaimān[566-B] and Ayyūb[566-C] and Yūsuf[566-D] and Mūsā[566-E] and Hārūn;[567] and thus We recompense the well-doers.

85. (و زكريا . . . الصلحين) And also Zakariyya[567-A] and Yahyā[567-B] and 'Isā[567-C] and Ilyās:[568] each one *was* of the righteous.

86. (واسمعيل . . . العلمين) And *also* Ismā'īl and Al-yasa,[569] and Yūnus and Lūt: each of them We preferred[570] above the worlds.

87. (و من . . . مستقيم) And *also* some of their fathers and their progeny and their brethren; We chose them and guided them on the right path.

88. (ذلك . . . يعملون) This is the guidance of Allah with which He guides whomsoever of His creatures He wills. And if they[571] had associated[572] to naught would have come all that they were wont to do.[573]

89. (اولئك . . . بكفرين) Those are they to whom We gave the Book and judgement and prophethood.[574] Wherefore if those[575] disbelieve therein,[576] We have surely entrusted it[577] to a people who are not disbelievers therein.[578]

90. (اولئك . . . للعلمين) Those[579] are they whom Allah had guided;[580] so follow thou their guidance.[581] Say thou: I ask no wage[582] for it[583] it is but an admonition to the worlds.[584]

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562. (as a son). Isaac of the Bible. (2060-1880 B.C.)

563. (as a grandson) Jacob of the Bible. (2000-1850 B.C.)

564. (and put on the right path as an apostle and also as a measure of grace on Abraham).

565. (Noah of the Bible: an ancestor of Abraham).

566. The antecedent of this pronoun is Abraham who is the principal person spoken of in the passage.

566-A. David of the Bible (D. 962 B. C.)

566-B. Solomon of the Bible. (D. 932 B.C.)

566-C. Job of the Bible. Date uncertain. See P. XVII, n. 181 ; XXIII, n. 391.

566-D. Joseph of the Bible. (1910—1800 B.C.)

566-E. Moses of the Bible. (1520-1400 B.C.)

567. (all of them We guide). Aaron of the Bible.

567-A. Zacharias (Zachriah) of the N. T. (1 Ch. 24 : 10 ; Lk. 1 : 5ff)

567-B. John the Baptist. (D. 30 C.E.)

567-C. Jesus of the NT. (B.C. 29 C.E.)

568. For the identity of Ilyās see P. XXIII, n. 226.

569. Elisha of the Bible, the successor of Elijah. See 1 Ki. 19 : 16, 19 etc. 'Of no biblical personage are so many miracles recounted as of him.' (VJE. p. 202).

570. (by his apostleship).

571. —even they, the chosen ones, the favoured ones—

572. with Him.

573. This entirely negatives and refutes the charge of heinous offences and idolatrous practices brought against these high and holy personages by the compilers of the Bible.

574. (and yet they were denied by their peoples).

575. *i. e.*, the present-day infidels.

576. *i. e.*, in thy prophethood !

577. *i. e.*, belief in thy prophethood, O prophet !

578. (so be consoled and grieve not, O Prophet !). The reference is to the Refugees (*muhājirīn*) and the Helpers (*ansār*) of the holy Prophet's time.

579. *i. e.*, the prophets named in the preceding verses.

580. in the ways of patience and perseverance.

581. (in this respect, and be not downcast or dejected, O Prophet !).

582. (which I should covet, and the loss of which I should fear).

583. *i. e.*, for this preaching and publishing of the Holy Qur'ān. I have no purpose of my own to serve by this vocation.

584. (for their own benefit). Note the universality of the Qur'ānic message. It addresses itself not to the Arabs, but to the world at large. The Holy Book, even according to the testimony of the non-Muslim observers, 'has exercised a great control over the destinies of mankind, and still serves as a rule of life to a very large portion of our race'. (Draper, *Intellectual Development of Europe*, I, p. 340). And to them it is a matter of wonder .... 'how deeply to this book Asia and Africa are indebted for daily guidance, how deeply Europe and America for the light of science.' (p. 345). According to one of the most recent European scholars 'though the youngest of the epoch-making books, the Koran is the most widely read book ever written.' (Hitti, *op. cit.*, p. 126).

أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ ۗ قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ
قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۚ وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوا أَنتُمْ وَلَا آبَاؤُكُمْ ۖ قُلِ اللَّهُ ۙ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ
يَلْعَبُونَ ﴿٩١﴾ وَهَٰذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا ۗ وَالَّذِينَ
يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٢﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا
أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَا أَنزَلَ اللَّهُ ۗ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ
الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ ۖ أَخْرِجُوا أَنفُسَكُمُ ۖ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى

SECTION 11

91. (و ما . . . يلعبون) They[585] did not estimate Allah with an estimation due to Him, when they said;[586] on no human being has God sent down anything *at all*.[587] Say thou: who sent down the Books with which Mūsā came, a light and guidance to mankind, which you have made into *separate* parchments.[588] *Some of* it you disclose and much *of it* you conceal.[589] And you were taught what you know not,[590] neither you[591] nor your fathers. Say thou: Allah.[592] And leave them alone sporting[593] in their vain discourse.

92. (و هذا . . . يحافظون) And this is a Book[594] We have sent down,[595] blessed[596] and confirming what has been before it.[597] And *it is sent* that thou mayest warn with it the mother of towns[598] and those around it.[599] And those who believe in the Hereafter believe in it[600] and they guard the prayer.

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585. *i. e.*, the infidels in general; the Jews in particular.

586. (going so far in their perversity as to deny the gift of Revelation altogether).

587. (by way of verbal and literal Revelation).

588. Or, the separate 'Books' of the Old Testament! O Jews!

589. (as it may suit your purpose).

590. (before receiving that Book).

591. (of the present generation of Israel).

592. *i. e.*, it is He Who sent down that Book.

593. (and cavilling).

594. (similar to the Torah).

595. (to thee, O Prophet!).

596. *i. e.*, abounding in good. 'Blessed' not only in the sense that it has received God's blessings, but also in the sense that it brings blessings, both temporal and spiritual, to others. 'A book which has . . . . been the consolation and the support of millions in many ages.' (Lecky, *op. cit.*, II, p. 106).

597. (of other Scriptures).

598. (Primarily and in the first instance ام القرى is the mother of the towns; the metropolis particularly Makka; because asserted to be in the middle of the earth; or because it is the Kiblah of all men, and thither they repair; or because it is the greatest of towns in dignity.' (LL) See also P. XXV. n. 30.

599. (in general). *i. e.*, the whole of mankind.

600. *i. e.*, in this Book.

اللّٰهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ اٰيٰتِهٖ تَسْتَكْبِرُوْنَ ﴿٩٣﴾ وَلَقَدْ جِئْتُمُوْنَا فُرَادٰى كَمَا خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ وَّتَرَكْتُمْ
مَّا خَوَّلْنٰكُمْ وَرَآءَ ظُهُوْرِكُمْ ۚ وَمَا نَرٰى مَعَكُمْ شُفَعَآءَكُمُ الَّذِيْنَ زَعَمْتُمْ اَنَّهُمْ فِيْكُمْ شُرَكٰٓؤُا ۚ لَقَدْ تَّقَطَّعَ بَيْنَكُمْ
وَضَلَّ عَنْكُمْ مَّا كُنْتُمْ تَزْعُمُوْنَ ﴿٩٤﴾ اِنَّ اللّٰهَ فَالِقُ الْحَبِّ وَالنَّوٰى ۭ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ ع ١٢
الْحَيِّ ۭ ذٰلِكُمُ اللّٰهُ فَاَنّٰى تُؤْفَكُوْنَ ﴿٩٥﴾ فَالِقُ الْاِصْبَاحِ ۚ وَجَعَلَ الَّيْلَ سَكَنًا وَّالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ۭ ذٰلِكَ
تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ﴿٩٦﴾ وَهُوَ الَّذِيْ جَعَلَ لَكُمُ النُّجُوْمَ لِتَهْتَدُوْا بِهَا فِيْ ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ ۭ قَدْ فَصَّلْنَا الْاٰيٰتِ
لِقَوْمٍ يَّعْلَمُوْنَ ﴿٩٧﴾ وَهُوَ الَّذِيْٓ اَنْشَاَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ فَمُسْتَقَرٌّ وَّمُسْتَوْدَعٌ ۭ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ

93. (و من . . . تستكبرون) And who is a greater wrong-doer than one who fabricates a lie against Allah or says: a Revelation has come to me whereas no Revelation has come to him in aught, and one who says[601] I shall send down the like of what Allah has sent down. Would that thou seest when the wrong-doers are in the pangs of death while the angels[602] are stretching forth their hands[603] *saying*: yield up your souls; to-day you will be awarded a torment of ignominy for what you have been saying of Allah other than the truth, and against His signs you were wont to be stiff-necked.[604]

94. (و لقد . . . تزعمون) And now[605] ye are come to Us singly[606] even as We created you for the first time,[607] and you have left behind your backs what We had granted to you;[608] and We do not see along with you your intercessors[609] whom you fancied were *Our* associaties in respect of you[610] as you asserted. Now[611] are the ties between you[612] severed, and strayed from you is what you were wont to assert.

SECTION 12

95. (ان . . . تؤفكون) Allah is the Cleaver of seed-grain and the date-stone.[613] He brings forth the living from the lifeless[614] and *He* is the Bringer-forth of the lifeless from the living.[615] Such is Allah;[616] whither away are you then deviating?

96. (فالق . . . العليم) Cleaver of the dawn.[617] He has appointed the night as a repose[618] and *appointed* the sun and the moon[619] according to a reckoning.[620] That[621] is the disposition of the Mighty,[622] the Knowing.[623]

97. (و هوالذى . . . يعلمون) It is He who has made for you[624] the stars that you may be guided[625] with them in the darkness[626] of the land and the sea.[627] Surely We have expounded the signs[628] for a people who know.

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601. in a jeering mood.

602. (of death). The plural form of the word denotes the class of angels.

603. (to snatch the souls of these ungodly people). The phrase may also

mean: 'The angels being made to have dominion over them by absolute force and power.' (LL)

604. All this will have the effect of striking further terror in their hearts.

605. *i. e.*, on the Day of Judgment. Thus would God address the culprits.

606. *i. e.*, alone, and separated from all your allies of whose support you were so confident in your lifetime.

607. *i. e.*, naked and helpless; bereft of all your possessions.

608. (of property, and of which you used to be so proud).

609. *i. e.*, your saviours on whose intercession you presumed so much.

610. (and your affairs).

611. (when face to face with full reality).

612. *i. e.*, between you and your 'saviours'.

613. (so that He produces from them green leaves and fruits).

614. (as a bird from an egg).

615. (as an egg from a bird).

616. The matchless, the Unequalled, the One without a second.

617. (from the dark). In this instance, the 'Cleaver' has the same sense as the 'Creator.' (LL)

618. (and tranquillity).

619. (and their movements).

620. *i. e.*, subjected them to a definite Plan.

621. *i. e.*, this ordinance of the regular movements of the astronomical universe.

622. *i. e.*, Able to order whatever He will.

623. *i. e.*, well Aware of the capacities, potentialities and needs of His creatures.

624. (to serve as beacons).

625. How foolish then of mankind to worship as gods the heavenly bodies that are themselves subservient to the affairs of men.

626. *i. e.*, while journeying in dark night.

627. Stars are of equal service to the travellers of the desert and to the mariners.

628. (of Our might, favour and uniqueness). They demonstrate that these heavenly bodies are as much subject to His will and control as any of the humblest objects in the universe.

يَفْقَهُوْنَ ﴿٩٨﴾ وَهُوَ الَّذِيْٓ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۚ فَاَخْرَجْنَا بِهٖ نَبَاتَ كُلِّ شَيْءٍ فَاَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ
حَبًّا مُّتَرَاكِبًا ۚ وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَّجَنّٰتٍ مِّنْ اَعْنَابٍ وَّالزَّيْتُوْنَ وَالرُّمَّانَ مُشْتَبِهًا
وَّغَيْرَ مُتَشَابِهٍ ۗ اُنْظُرُوْٓا اِلٰى ثَمَرِهٖٓ اِذَآ اَثْمَرَ وَيَنْعِهٖ ۗ اِنَّ فِيْ ذٰلِكُمْ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿٩٩﴾ وَجَعَلُوْا لِلّٰهِ
شُرَكَآءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوْا لَهٗ بَنِيْنَ وَبَنٰتٍۢ بِغَيْرِ عِلْمٍ ۗ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يَصِفُوْنَ ﴿١٠٠﴾ بَدِيْعُ السَّمٰوٰتِ
وَالْاَرْضِ ۗ اَنّٰى يَكُوْنُ لَهٗ وَلَدٌ وَّلَمْ تَكُنْ لَّهٗ صَاحِبَةٌ ۗ وَخَلَقَ كُلَّ شَيْءٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿١٠١﴾ ذٰلِكُمُ اللّٰهُ
رَبُّكُمْ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوْهُ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ وَّكِيْلٌ ﴿١٠٢﴾ لَا تُدْرِكُهُ الْاَبْصَارُ وَهُوَ يُدْرِكُ

98. (و هوالذی . . . یفقهون) It is He who has produced you from one person,[629] and *provided for you* an abode[630] and a depository.[631] Surely We have expounded the signs[632] for a people who understand.

99. (وهوالذی . . . یؤمنون) It is He who has sent down water from the heaven[633] and We have thereby brought forth growth[634] of every kind,[635] and out of it We have brought forth green stalks from which We produce[636] close-growing seed-grain. And from the date-stone: from the spathe thereof *come forth* clusters of dates low-hanging; and gardens of grapes, and the olive, and the pomegranate, like unto one another and[637] unlike. Look at the fruit thereof when it fruits[638] and the reforming thereof.[639] Verily in them[640] are signs[641] for a people who believe.[642]

100. (و جعلوا . . . یصفون) And they[643] have set up genii[644] as associates of Allah,[645] whereas He has created them,[646] and they[647] impute to Him falsely[648] without knowledge, sons and daughters.[649] Hallowed be He and far Above what they ascribe!

SECTION 13

101. (بدیع . . . علیم) Originator of the heavens and the earth![650] How should He have a son when there is for Him no spouse?[651] He has created everything[652] and He is the Knower of everything.[653]

102. (ذلکم . . . وکیل) Such is Allah, your Lord![654] There is no God but He,[655] the Creator of everything: so worship Him.[656] And He is of everything a Guardian.

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629. (O mankind!) *i. e.*, from one single person, Adam. This clearly enunciates the unity of the human race. Races of men, however diverse they may be and however divergent in their characteristics, have nevertheless a common origin and have sprung from the same ancestry. See P. IV, n. 477; IX, n. 346; XXIII, n. 481.

630. (in the wombs of your mothers).

631. (in the loins of your fathers).

632. (of Our right, power and uniqueness).

633. 'From heaven' means 'from the direction of heaven.' (Bdh.)

634. نبات is anything that vegetates or germinates in the earth.

635. *i. e.*, of diverse qualities, although the source—rain—is single.

636. (at the harvest time).

637. (some others).

638. *i. e.*, when it is beginning to fruit and is yet raw and unfit for use.

639. *i. e.*, when it has grown to maturity and is perfectly fit for use.

640. *i. e.*, in all these processes and changes.

641. (of Our might and majesty).

642. Or 'a people who are minded to believe.' (Th.)

643. *i. e.*, the pagans.

644. *Jinn* are a definite order of conscious beings, intelligent, corporeal and usually invisible, made of smokeless flame, as men are of clay, created before Adam. They eat and drink, and propagate their species, and are subject to death, much in the same way as human beings are, though as a rule invisible to the human eye. They manifest themselves to men at will, mostly under animal form.

645. (and these the Arab pagans were wont to placate by offering sacrifices and to conjure by magical formulae). 'In the belief of the heathen Arabs', says Robertson Smith, 'nature is full of living beings of superhuman kind, the *Jinn* or demons,' (*'Religion of the Semites'*, p. 119). 'The *Jinn* like "demons" and their kind, 'explains an annotator, Dr. S. A. Cook' 'serve conveniently to explain whatever is not due to "natural" causes, or that has a supernatural origin, and cannot be associated with any of the known gods or spirits . . . . The *jinn* is rather a class-god or species.' (pp. 538, 539). 'The Bedouin peopled the desert with living things of beastly nature called jinn or demons. These jinn differ from the gods not so much in their nature as in their relation to man. The gods are on the whole friendly; the jinn, hostile . . . . To the gods belong the regions frequented by men; to the jinn belong the unknown and untrodden parts of the wilderness' (Hitti, *op. cit.*, p. 98).

646. (much in the same way as he has created humankind. So how can a mere creature be, in any sense, a partner or an equal to his Creator ?)

647. *i. e.*, another class of infidels.

648. A variant of the verb is خرّقوا, which intensifies the sense of false imputation.

649. The allusion is both to the Christian and pagan blasphemies.

650. (and of all else by a simple act of His all-powerful will, out of nothing). See P. I, nn. 525, 527.

651. This refutes the polytheism of several peoples like the Hindus, the Babylonians, and the Egyptians, which maintained that each god had a female companion or consort. Indian polytheism went still further. 'Even God', according

to the Upanishads, 'had a desire for progeny and wanted a wife unto Himself for propagation.' (Indra, *Status of Women in Ancient India*, pp. 129-133). See P. V, n. 513.

652. (big or small, out of nothing).

653. He is Omniscient as He is Omnipotent.

654. *i. e.*, The Being with all these attributes of Perfection.

655. This is not monolatry, but the highest, the purest and the most uncompromising monotheism ever found in the religious literature of the world. See P. II, n. 108.

656. (to the exclusion of all other worships).

الْاَبْصَارَ وَهُوَ اللَّطِيْفُ الْخَبِيْرُ ﴿١٠٣﴾ قَدْ جَآءَكُمْ بَصَآئِرُ مِنْ رَّبِّكُمْ ۚ فَمَنْ اَبْصَرَ فَلِنَفْسِهٖ ۚ وَمَنْ عَمِيَ فَعَلَيْهَا ۚ
وَمَآ اَنَا عَلَيْكُمْ بِحَفِيْظٍ ﴿١٠٤﴾ وَكَذٰلِكَ نُصَرِّفُ الْاٰيٰتِ وَلِيَقُوْلُوْا دَرَسْتَ وَلِنُبَيِّنَهٗ لِقَوْمٍ يَّعْلَمُوْنَ ﴿١٠٥﴾ اِتَّبِعْ مَآ
اُوْحِيَ اِلَيْكَ مِنْ رَّبِّكَ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ وَاَعْرِضْ عَنِ الْمُشْرِكِيْنَ ﴿١٠٦﴾ وَلَوْ شَآءَ اللّٰهُ مَآ اَشْرَكُوْا ۚ وَمَا جَعَلْنٰكَ
عَلَيْهِمْ حَفِيْظًا ۚ وَمَآ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ﴿١٠٧﴾ وَلَا تَسُبُّوا الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ فَيَسُبُّوا اللّٰهَ عَدْوًا بِغَيْرِ
عِلْمٍ ۚ كَذٰلِكَ زَيَّنَّا لِكُلِّ اُمَّةٍ عَمَلَهُمْ ۚ ثُمَّ اِلٰى رَبِّهِمْ مَّرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿١٠٨﴾ وَاَقْسَمُوْا بِاللّٰهِ
جَهْدَ اَيْمَانِهِمْ لَئِنْ جَآءَتْهُمْ اٰيَةٌ لَّيُؤْمِنُنَّ بِهَا ۚ قُلْ اِنَّمَا الْاٰيٰتُ عِنْدَ اللّٰهِ وَمَا يُشْعِرُكُمْ ۙ اَنَّهَآ اِذَا جَآءَتْ
لَا يُؤْمِنُوْنَ ﴿١٠٩﴾ وَنُقَلِّبُ اَفْـِٕدَتَهُمْ وَاَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوْا بِهٖٓ اَوَّلَ مَرَّةٍ وَّنَذَرُهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿١١٠﴾ ع

103. (لاتدركه . . . الخبير) Sights comprehend Him not,[657] He comprehends all sights;[658] and He is the Subtle,[659] the Aware.[660]

104. (قد جاءكم . . . بحفيظ) Surely there has come to you enlightenment[661] from your Lord. Whatsoever then will see will *do so* for his own soul,[662] and whosoever blinds himself, will *do so* to his *own hurt*. And *say thou*: I am not over you an overseer.[663]

105. (وكذلك . . . يعلمون) And thus We variously propound the revelation,[664] and *this is* in order that[665] they[666] may say:[667] thou hast studied;[668] and that We may expound it[669] to a people who know.

106. (اتبع . . . المشركين) Follow thou[670] what has been revealed to thee by thy Lord; no god is there but He, and turn thou away from the polytheists.[671]

107. (ولوشاء . . . بوكيل) Had Allah willed,[672] they would not have joined others *with Him*;[673] and We have not made thee a watcher over them, nor art thou an overseer unto them.

108. (ولا . . . يعلمون) Revile not[674] those whom they[675] invoke[676] besides Allah, lest they may revile Allah spitefully without knowledge. Thus fair-seeming to every community We have made their work;[677] then to their Lord is their return, *and* then He will declare to them what they were wont to work.[678]

109. (واقسموا . . . لايؤمنون) And they[679] swore by God with thee their solemn oaths if there came to them a sign[680] they would surely believe therein. Say thou: signs are but with Allah,[681] and what will make you perceive[682] that *even* if it[683] came they will not believe.

110. (ونقلب . . . يعمهون) And We shall turn aside[684] their hearts[685] and their eye-sights,[686] even as they disbelieved therein[687] for the first time, and We shall let them wander in their exorbitance perplexed.[688]

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657. *i. e.*, the Incomprehensible; the Illimitable.

658. (by His knowledge as well as His power).

659. *i. e.*, the Invisible to the eye; the Imperceptible to the senses.

660. *i. e.*, the All-Knowing.

661. *i. e.*, clear evidences for the unity of God and the messengership of His Prophet.

662. *i. e.*, the advantage thereof will redound to his own soul.

663. *i. e.*, my duties end with the preaching.

664. (that thou mayest preach them to all).

665. *i. e.*, a consequence of thy preaching will be that.

666. *i. e.*, the arch-infidels.

667. (in the frenzy of their denial and defiance).

668. (deep and well at the Jewish and Christian sources, and thou retailest to us what thou hast learnt of them). A charge repeated and reiterated with amazing uniformity by the modern lights of Judaism and Christianity.

669. *i. e.*, the subject-matter of the Holy Qur'ān.

670. (as thou hast hitherto followed, O Prophet!).

671. (taking no notice of their denial; ignoring them).

672. (in His universal Plan).

673. (and everyone, irrespective of his 'will to believe', would have automatically followed the right course).

674. (while arguing with the infidels, O believers!).

675. *i. e.*, the infidels.

676. (as gods).

677. (in this world, and do not inflict punishment on them immediately). This world of phenomena is a world of trial and temptation, and not of requital and retribution.

678. (and will judge accordingly).

679. *i. e.*, some of the infidels.

680. (of their choice), *i. e.*, a miracle such as they desired and demanded.

681. Here is one of the most important teachings of Islam. Miracles, signs, wonders, portents, or whatever they might be called, in no case occur by any action of the messenger of God, but by the power of God Himself. No miracle, however clear its evidentiary value, is ever an act of a mortal. The prophet or apostle has no hand in its causation; he only uses it, by the command of God, as an evidence of the varacity of his claim. A miracle is nothing but an invasion of the order of nature, *as known to us in common experience, by the command of the Creator of nature,* to exhibit the veracity of the claims of His messenger. See P. I, nn. 534, 537 and

n. 538 and also P. XIII, n. 223.

682. (O believers!). Some of the Muslims fondly imagined that the infidels might yet be won over if a miracle of their choice did really occur.

683. *i. e.*, a sign or portent of their choice.

684. (as a consequence to their wilful and deliberate rejection of the truth).

685. (from willing to believe).

686. (from perceiving the truth of Islam).

687. *i. e.*, in the Holy Qur'ān, itself the greatest of miracles.

688. (and distracted, as hitherto).

وَلَوْ اَنَّنَا نَزَّلْنَآ اِلَيْهِمُ الْمَلٰٓئِكَةَ وَكَلَّمَهُمُ الْمَوْتٰى

وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَّا كَانُوْا لِيُؤْمِنُوْٓا اِلَّآ اَنْ يَّشَآءَ اللّٰهُ وَلٰكِنَّ اَكْثَرَهُمْ يَجْهَلُوْنَ ﴿١١١﴾
وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيٰطِيْنَ الْاِنْسِ وَالْجِنِّ يُوْحِيْ بَعْضُهُمْ اِلٰى بَعْضٍ زُخْرُفَ الْقَوْلِ
غُرُوْرًا ۭ وَلَوْ شَاۗءَ رَبُّكَ مَا فَعَلُوْهُ فَذَرْهُمْ وَمَا يَفْتَرُوْنَ ﴿١١٢﴾ وَلِتَصْغٰٓى اِلَيْهِ اَفْـِٕدَةُ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ
وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوْا مَا هُمْ مُّقْتَرِفُوْنَ ﴿١١٣﴾ اَفَغَيْرَ اللّٰهِ اَبْتَغِيْ حَكَمًا وَّهُوَ الَّذِيْٓ اَنْزَلَ اِلَيْكُمُ
الْكِتٰبَ مُفَصَّلًا ۭ وَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْلَمُوْنَ اَنَّهٗ مُنَزَّلٌ مِّنْ رَّبِّكَ بِالْحَقِّ فَلَا تَكُوْنَنَّ

PART VIII

SECTION 14

111. (ولو اننا . . . يجهلون) And even though We had sent down angels to them,[1] and the dead had spoken to them,[2] and We had gathered together about them everything[3] face to face,[4] they were not such as could believe,[5] unless Allah willed;[6] but most of them speak ignorantly.[7]

112. (وكذلك . . . يفترون) In this wise[8] We have appointed to every prophet[9] an enemy—devils[10] among men and jinn—inspiring to each other gilded speech[11] as a delusion. And had thy Lord willed,[12] they could not have done so. So leave them alone[13] to their fabrication.

113. (ولتصغى . . . مفترون) And *this is*[14] in order that[15] the hearts of those who do not believe in the Hereafter may incline to it,[16] and[17] that they may remain pleased with it,[18] and[19] that they may do what they are doing.[20]

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1. *i. e.*, to these cavilling and carping infidels, who had demanded that the Prophet should raise their dead ancestors in their sight, or prevail on God and angels to appear before them bodily.
2. In order to satisfy their insensate love of the miraculous.
3. —even the hidden ones—
4. (so that they would have seen those things with their own eyes).
5. So perverse are they!
6. (and had transformed their hearts completely).
7. *i. e.*, without seriously intending at all what they say.
8. *i. e.*, as these Makkan pagans bear enmity against the Prophet.
9. (of old).
10. *i. e.*, the evil ones. See P. I, n. 63.
11. *i. e.*, fair-seeming untruths and falsehoods.
12. (in His universal Plan, that the crooked ones should have no power of evil suggestions).

13. (O Prophet!).

14. *i. e.*, this machination of the crooked ones.

15. (in the first place).

16. *i. e.*, towards that gilded world of lie and deceit. Inclination of heart towards ungodliness in the first step to infidelity.

17. (as the next stage).

18. *i. e.*, they might approve of the acts of infidelity.

19. (finally).

20. The final step is the stage of action. The misguided and the beguiled ones now not only think corruptly and wish wickedly, but also *act* viciously. Their fall by now is complete.

مِنَ الْمُمْتَرِيْنَ ﴿۱۱۴﴾ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَّعَدْلًا ۚ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ وَهُوَ السَّمِيْعُ
الْعَلِيْمُ ﴿۱۱۵﴾ وَاِنْ تُطِعْ اَكْثَرَ مَنْ فِى الْاَرْضِ يُضِلُّوْكَ عَنْ سَبِيْلِ اللّٰهِ ۭ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ
وَاِنْ هُمْ اِلَّا يَخْرُصُوْنَ ﴿۱۱۶﴾ اِنَّ رَبَّكَ هُوَ اَعْلَمُ مَنْ يَّضِلُّ عَنْ سَبِيْلِهٖ ۚ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿۱۱۷﴾
فَكُلُوْا مِمَّا ذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ اِنْ كُنْتُمْ بِاٰيٰتِهٖ مُؤْمِنِيْنَ ﴿۱۱۸﴾ وَمَا لَكُمْ اَلَّا تَاْكُلُوْا مِمَّا ذُكِرَ اسْمُ
اللّٰهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَّا حَرَّمَ عَلَيْكُمْ اِلَّا مَا اضْطُرِرْتُمْ اِلَيْهِ ۭ وَاِنَّ كَثِيْرًا لَّيُضِلُّوْنَ بِاَهْوَآئِهِمْ
بِغَيْرِ عِلْمٍ ۭ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِالْمُعْتَدِيْنَ ﴿۱۱۹﴾ وَذَرُوْا ظَاهِرَ الْاِثْمِ وَبَاطِنَهٗ ۭ اِنَّ الَّذِيْنَ يَكْسِبُوْنَ

114. (افغير . . . الممترين) Say thou:[21] shall I then[22] seek as judge[23] other than Allah, when it is He who has sent down toward you[24] the Book[25] detailed ?[26] And those[27] whom We have vouchsafed the Book[28] know[29] that it[30] has been sent down by thy Lord in truth; so be not thou of the doubters.[31]

115. (وتمت . . . العليم) Perfected is the word of thy Lord[32] in veracity[33] and justice;[34] and none can change His words[35] And He is the Hearer,[36] the Knower.[37]

116. (وان . . . يخرصون) If thou obeyest most of them on earth, they would lead you away from the way of Allah,[38] they follow only *their* fancy and they but conjecture.[39]

117. (ان . . . بالمهتدين) Surely thy Lord! He knows best who strays and He knows best the guided ones.

118. (فكلوا . . . مؤمنين) Eat[40] of that[41] flesh[42] over which the name of Allah has been pronounced,[43] if you are believers in His revelations.

119. (ومالكم . . . بالمعتدين) And why should you not eat that *flesh* over which the name of Allah has been pronounced, while He has surely detailed for you what He has forbidden you,[44] unless you are driven thereto?[45] Surely many[46] lead *others* astray by their desires without knowledge. Surely thy Lord! He knows best the transgressors.

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21. (O Prophet!).

22. *i. e.*, after God has endowed me, with plain proofs and strong evidences of my apostleship.

23. (to decide between me and you).

24. انزل اليكم is not quite the same thing as انزل عليكم. Hence the rendering of the former phrase as 'sent down *toward* you.'

25. Unique in the whole class of religious scriptures, and miraculous in its excellences both literary and spiritual.

26. (in all its injunctions).

27. (of old).

28. The word is here used in generic sense.

29. (by its description in their Books).

30. *i. e.*, the Holy Qur'ān.

31. (O reader!).

32. (as it has found expression in the Qur'ān).

33. (as regards the tenets and doctrines it inculcates).

34. (as regards the laws and practices it formulates).

35. Here is the boldest challenge affirming the purity, for all time, of the Holy Text.

36. (of the words uttered by the infidels).

37. (of the designs concealed by the infidels).

38. As the majority of them are wrong-headed.

39. *i. e.*, their guess-work is absolutely divorced from true and certain knowledge.

40. —now that the evil of following the lead of the infidels has been amply demonstrated.

41. (O Muslims!).

42. (lawful meat).

43. (at the time of slaughter, unassociated with any other name).

44. So that every other meat, not so specified, is perfectly lawful.

45. (by sheer necessity, which makes even forbidden animals lawful.

46. (of the infidels).

وَلَوْ اَنَّنَا ... اَلَا تُقَاتِلُوْنَ

الْاِثْمَ سَيُجْزَوْنَ بِمَا كَانُوْا يَقْتَرِفُوْنَ ﴿١٢٠﴾ وَلَا تَاْكُلُوْا مِمَّا لَمْ يُذْكَرِ اسْمُ اللّٰهِ عَلَيْهِ وَاِنَّهٗ لَفِسْقٌ ؕ وَاِنَّ
الشَّيٰطِيْنَ لَيُوْحُوْنَ اِلٰٓى اَوْلِيٰٓـئِهِمْ لِيُجَادِلُوْكُمْ ۚ وَاِنْ اَطَعْتُمُوْهُمْ اِنَّكُمْ لَمُشْرِكُوْنَ ﴿١٢١﴾ اَوَمَنْ كَانَ مَيْتًا
فَاَحْيَيْنٰهُ وَجَعَلْنَا لَهٗ نُوْرًا يَّمْشِيْ بِهٖ فِى النَّاسِ كَمَنْ مَّثَلُهٗ فِى الظُّلُمٰتِ لَيْسَ بِخَارِجٍ مِّنْهَا ؕ
كَذٰلِكَ زُيِّنَ لِلْكٰفِرِيْنَ مَا كَانُوْا يَعْمَلُوْنَ ﴿١٢٢﴾ وَكَذٰلِكَ جَعَلْنَا فِىْ كُلِّ قَرْيَةٍ اَكٰبِرَ مُجْرِمِيْهَا لِيَمْكُرُوْا فِيْهَا ؕ
وَمَا يَمْكُرُوْنَ اِلَّا بِاَنْفُسِهِمْ وَمَا يَشْعُرُوْنَ ﴿١٢٣﴾ وَاِذَا جَآءَتْهُمْ اٰيَةٌ قَالُوْا لَنْ نُّؤْمِنَ حَتّٰى نُؤْتٰى مِثْلَ مَا
اُوْتِىَ رُسُلُ اللّٰهِ ؕ اَللّٰهُ اَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهٗ ؕ سَيُصِيْبُ الَّذِيْنَ اَجْرَمُوْا صَغَارٌ عِنْدَ اللّٰهِ وَعَذَابٌ

120. (وذروا . . . يقترفون) Leave the outside sin and its inside.[47] Surely those who earn sin shall be requited for what they have earned.

121. (ولا . . . لمشركون) And do not eat of that over which the name of Allah has not been pronounced;[48] that is sinful.[49] Surely the devils are *ever* inspiring their friends to wrangle with you. If you[50] obey them[51] then you *will become* associators indeed[52].

SECTION 15

122. (اومن . . . يعملون) Is he who was dead[53] and We quickened him,[54] and appointed for him a light with which he walks among mankind,[55] like him[56] who is in darkness[57] from which he can not emerge?[58] Even so is made fair-seeing to the infidels what they are wont to do.[59]

123. (وكذلك . . . يشعرون) And even so We set up in every town great ones as sinners[60] that they may plot therein;[61] and[62] they plot not save against themselves[63] and they do not perceive.

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47. *i. e.*, sins both open and secret.

48. (when striking a lawful animal for slaughter).

49. (from rectitude). فسق literally is 'a going forth or a departure'; in religious speech it means 'a departure from that which is right.'

50. (O Muslims!).

51. (by either forbidding a lawful animal or allowing a forbidden one).

52. For this means the joining of others with God as the Supreme Authority.

53. (in spirit).

54. (to the life of faith).

55. (and is safe from all risks and dangers).

56. (in regard to his fate).

57. (of impiety and unbelief).

58. The meaning is that the difference between a believer and an infidel is infinite.

59. So that they persist in their career of sin and unbelief.

60. It is the influential leaders of a city who start violent opposition to the messengers of God.

61. (against God's religion).

62. *i. e.*, whereas in fact.

63. *i. e.*, they cause their own undoing.

شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾ فَمَن يُرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۖ وَمَن يُرِدْ أَن
يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ ۚ كَذَٰلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ
لَا يُؤْمِنُونَ ﴿١٢٥﴾ وَهَٰذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾ لَهُمْ دَارُ
السَّلَامِ عِندَ رَبِّهِمْ وَهُوَ وَلِيُّهُم بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ۚ يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُم
مِّنَ الْإِنسِ ۖ وَقَالَ أَوْلِيَاؤُهُم مِّنَ الْإِنسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي
أَجَّلْتَ لَنَا ۚ قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾ وَكَذَٰلِكَ

124. (واذا . . . يمكرون) And when there comes to them a sign,[64] they say: we shall not believe until we[65] are vouchsafed the like of what is vouchsafed to the messengers of Allah.[66] Allah knows best[67] where to place His messengership.[68] Surely[69] vileness before Allah[70] and severe chastisement[71] shall befall those who have sinned for what they were wont to plot.

125. (فمن . . . يؤمنون) So whom Allah wills that He shall guide,[72] He expends his breast for Islam;[73] and whom He wills that He shall send astray,[74] He makes his breast strait, narrow,[75] as if he was mounting up to the heaven.[76] Thus Allah lays the abomination on those who believe not.[77]

126. (وهذا . . . يذكرون) And this[78] is the path of thy Lord, straight. Certainly We have explained the revelation to a people who would be admonished.

127. (لهم . . . يعملون) Theirs is an abode of peace[79] with their Lord;[80] and He shall be their Patron for what they have been doing.

128. (ويوم . . . عليم) On the day when He will gather them *all* together:[81] O company of jinn! you have made much of mankind.[82] And their friends among mankind will say:[83] Our Lord! much use some of us made of others,[84] and *now* we have reached the appointed term which Thou appointedest for us.[85] He will say:[86] the Fire shall be your abode where *you shall be as* abiders,[87] save as Allah may will. Surely thy Lord is Wise,[88] Knowing.[89]

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64. (confirming the truth of Our message and messenger).

65. (ourselves).

66. Such as the gift of prophecy, the sight of angels, etc.

67. يعلم is here suppressed being implied by اعلم.

68. He alone, in His infinite wisdom and knowledge, knows who is fit to carry out His commission and to receive His highest gifts.

69. *i. e.*, in the Hereafter.

70. (as a meed for their inordinate vanity and conceit).

71. (as a meed for their careers of sin and rebellion).
72. (to the true faith).
73. (so that he becomes eager to receive the truth).
74. (as a consequence to his career of persistent defiance and arrogance).
75. (so that the acceptace of Islam seems to him the hardest of tasks).
76. (panting and gasping).
77. *i. e.*, those who wilfully reject the truth of Islam.
78. (religion of Islam).
79. (and everlasting security).
80. (in the Hereafter). 'دار السلم is an appellation of Paradise, as being the abode of everlasting safety, or security.' (LL)
81. (He will address the wicked genii thus).
82. (by way of tempting and seducing them to sin and infidelity).
83. (by way of confession).
84. 'Some of us' refers to men, and 'others' to genii. Sinners among men will confess that they greatly profited by the company of the evil spirits.
85. (The advent of which we always denied and ridiculed).
86. (to the infidels, both from among men and genii).
87. (for ever).
88. Whose punishment is always just, reasonable and duly proportioned.
89. Who is well aware of the amount of guilt of everyone.

نُوَلِّيْ بَعْضَ الظّٰلِمِيْنَ بَعْضًا بِمَا كَانُوْا يَكْسِبُوْنَ ﴿١٢٩﴾ يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اَلَمْ يَاْتِكُمْ رُسُلٌ مِّنْكُمْ
يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ وَيُنْذِرُوْنَكُمْ لِقَآءَ يَوْمِكُمْ هٰذَا ؕ قَالُوْا شَهِدْنَا عَلٰٓى اَنْفُسِنَا وَغَرَّتْهُمُ
الْحَيٰوةُ الدُّنْيَا وَشَهِدُوْا عَلٰٓى اَنْفُسِهِمْ اَنَّهُمْ كَانُوْا كٰفِرِيْنَ ﴿١٣٠﴾ ذٰلِكَ اَنْ لَّمْ يَكُنْ رَّبُّكَ مُهْلِكَ الْقُرٰى
بِظُلْمٍ وَّاَهْلُهَا غٰفِلُوْنَ ﴿١٣١﴾ وَلِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوْا ؕ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ﴿١٣٢﴾ وَرَبُّكَ
الْغَنِيُّ ذُو الرَّحْمَةِ ؕ اِنْ يَّشَاْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْۢ بَعْدِكُمْ مَّا يَشَآءُ كَمَآ اَنْشَاَكُمْ مِّنْ ذُرِّيَّةِ
قَوْمٍ اٰخَرِيْنَ ﴿١٣٣﴾ اِنَّ مَا تُوْعَدُوْنَ لَاٰتٍ ۙ وَّمَآ اَنْتُمْ بِمُعْجِزِيْنَ ﴿١٣٤﴾ قُلْ يٰقَوْمِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّيْ

129. (وكذلك . . . يكسبون) And thus We shall keep some of the wrong-doers close to others[90] for what they were wont to earn.

SECTION 16

130. (يمعشر . . . كفرين) Company of jinn and mankind! Did not there come to you messengers from amongst you recounting to you My signs and warning you of your meeting of this Day? They shall say: we witness against ourselves.[91] Indeed the life of the world has deluded them,[92] and they shall bear witness against themselves that they had been infidels.

131. (ذلك . . . غفلون) This[93] is because thy Lord is not one to destroy townships[94] *arbitrarily* for *its* wrong-doing while their people are unaware.[95]

132. (ولكل . . . يعملون) For all[96] there will be degrees[97] in accordance with what they did, and thy Lord is not unware of what they do.

133. (وربك . . . آخرين) And thy Lord is Self-sufficient,[98] the Owner of Mercy.[99] If He wills, he can take you[100] away,[101] and make those succeed you, after you, whom He pleases, even as He raised you from the seed of another people.[102]

134. (ان . . . بمعجزين) Certainly what you are promised[103] is sure to arrive,[104] and you cannot escape.

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90. (bound as they were to each other in the world).

91. (and we have no defence to offer).

92. (here and now).

93. *i. e.*, God's sending of apostles and messengers.

94. (even in this world). God invariably sends a messenger to every people to warn and to instruct them in His way.

95. (and have not been fully warned).

96. *i. e.*, for each one of the responsible sentient beings.

97. (of recompense).

98. (and Independent, standing in no need of our prayer or service). غنى is one who is free from wants, the quality of غنى denoting the absence or non-existence of wants. الغنى (with the definite article) is applicable to none but God.

99. So it is out of His unbounded mercy and for their own good that He sends His messengers to His creatures.

100. (all). The address is to the men of the Prophet's generation.

101. (from the world, immediately and abruptly).

102. *i. e.*, from your ancestors who are no more.

103. (through Our messengers).

104. The reference is to the Day of Judgment.

عَامِلٌ ۚ فَسَوْفَ تَعْلَمُونَ ۙ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۚ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾ وَجَعَلُوا لِلَّهِ مِمَّا
ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَائِنَا ۖ فَمَا كَانَ لِشُرَكَائِهِمْ
فَلَا يَصِلُ إِلَى اللَّهِ ۖ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ ۗ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾ وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ
مِنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ ۖ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ
فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾ وَقَالُوا هَٰذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ
وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ ۚ سَيَجْزِيهِمْ بِمَا

135. (قل . . . الظلمون) Say thou:[105] O my people![106] go on acting in your way;[107] indeed I am going to act *in my way*;[108] presently[109] you shall know what[110] will be the *happy* end of the abode; and surely the wrong-doers shall not fare well.

136. (وجعلوا . . . يحكمون) And they[111] set aside for Allah[112] a portion[113] of the tilth and cattle He[114] has produced, and they say according to their fancy:[115] this is for Allah,[116] and: this is for our associate-*gods*. Then what is for their associate-*gods*[117] does not reach Allah,[118] while what is for Allah reaches their associate-*gods*;[119] vile is the way they judge![120]

137. (وكذلك . . يفترون) And even so their associate-*gods*[121] have made fair-seeing to many of the idolaters[122] the killing of their offspring,[123] so that they may cause them[124] to perish[125] and that they may confuse them in their faith.[126] And had Allah *so* willed[127] they would have not done it. Therefore thou[128] leave them alone and what they fabricate.[129]

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105. (O Prophet!).

106. The address is to those who were bent on rejecting the Prophet.

107. (rebelling against the authority of God and His messenger).

108. (patiently bearing your persecution and proclaiming the message of God as usual).

109. *i. e.*, in the Hereafter.

110. (among us).

111. *i. e.*, the Makkan pagans.

112. (as also for their associate-gods).

113. 'The settled Arabs paid to the god a regular tribute from their fields apparently by marking off as his a certain portion of the irrigated and cultivated ground.' (Robertson Smith, *Religion of the Semites*, p. 110). Though Allah was not worshipped as He deserved, the cult of Allah was not entirely neglected. A species of tithing, or offering of the first fruits of grain and cattle, was offered to Allah as well as to the other gods.' (Andre, *op. cit.*, p. 30)

114. —and not any of the so-called deities—

115. The Makkan pagans were in the habit of dividing the produce of their fields and flocks into two parts, one for God, and one for associate-gods or inferior deities.

116. Which share was chiefly employed in relieving the poor and the wayfarer.

117. which share was employed in paying the priests.

118. Who—thus the pagans argued—wanted nothing, stood in no need of presents and sacrifices from His worshippers and was well able to take care of His own interests.

119. 'When they planted fruit trees or sowed a field, they divided it by a line into two parts, setting one apart for their idols, and the other for God; if any of the fruits happened to fall from the idol's part into God's, they made restitution; but if from God's part into idol's they made no restitution . . . . In the same manner if the offering designed for God happened to be better than that for the idol, they made an exchange, but not otherwise.' (SPD. pp. 36-37)

120. To consider their godlings as standing in need of presents and sacrifices from men, and yet to continue worshipping them was indeed the acme of stupidity.

121. *i. e.*, the devils.

122. *i. e.*, the sight of many pagan nations.

123. This may possibly refer to the ancient Semitic practice of child-sacrifice, which had been very general. (*vide* ERE. I, pp. 390-391). Infanticide with a religious motive has also been wide-spread. In India, for example, 'children were thrown into the sacred river Ganges, and adoration paid to the alligators who fed on them.' (EBr. XIV, p. 516, 11th Ed.). The allusion may also be to the modern craze for 'contraception'—a subtle form of infanticide.

124. (thereby; by this foul practice).

125. (both in a material and a spiritual sense).

126. 'Their faith' means the true religion of Abraham and Ismā'īl, which they ought to have followed.

127. (in His universal Plan).

128. (O Prophet!).

129. (and grieve not over their fate).

كَانُوْا يَفْتَرُوْنَ ﴿١٣٨﴾ وَقَالُوْا مَا فِيْ بُطُوْنِ هٰذِهِ الْاَنْعَامِ خَالِصَةٌ لِّذُكُوْرِنَا وَمُحَرَّمٌ عَلٰٓى اَزْوَاجِنَا ۚ
وَاِنْ يَّكُنْ مَّيْتَةً فَهُمْ فِيْهِ شُرَكَآءُ ۚ سَيَجْزِيْهِمْ وَصْفَهُمْ ۚ اِنَّهٗ حَكِيْمٌ عَلِيْمٌ ﴿١٣٩﴾ قَدْ خَسِرَ الَّذِيْنَ
قَتَلُوْٓا اَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَّحَرَّمُوْا مَا رَزَقَهُمُ اللّٰهُ افْتِرَآءً عَلَى اللّٰهِ ۚ قَدْ ضَلُّوْا وَمَا كَانُوْا
مُهْتَدِيْنَ ﴿١٤٠﴾ وَهُوَ الَّذِيْٓ اَنْشَاَ جَنّٰتٍ مَّعْرُوْشٰتٍ وَّغَيْرَ مَعْرُوْشٰتٍ وَّالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا اُكُلُهٗ
وَالزَّيْتُوْنَ وَالرُّمَّانَ مُتَشَابِهًا وَّغَيْرَ مُتَشَابِهٍ ۚ كُلُوْا مِنْ ثَمَرِهٖٓ اِذَآ اَثْمَرَ وَاٰتُوْا حَقَّهٗ يَوْمَ حَصَادِهٖ ۖ
وَلَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ﴿١٤١﴾ وَمِنَ الْاَنْعَامِ حَمُوْلَةً وَّفَرْشًا ۚ كُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ

138. (وقالوا . . . يفترون) And they[130] say according to their fancy: such cattle and tilth are taboo;[131] none shall eat of them save whom we allow.[132] And *there are* camels whose backs are forbidden,[133] and cattle over which they do not pronounce the name of Allah:[134] a fabrication against Him.[135] Accordingly He shall requite them for what they were wont to fabricate.

139. (وقالوا . . . عليم) And they[136] say: what is in the bellies of such cattle is for our males alone,[137] and is forbidden to our wives, and if it[138] be *born* dead, then they all[139] are partakers of it. Surely He shall requite them for their attribution;[140] He is Wise,[141] Knowing.[142]

140. (قد . . . مهتدين) Assuredly lost are they who slay their offspring[143] foolishly *and* without knowledge;[144] and have forbidden what Allah had provided for them:[145] a fabrication against Allah:[146] surely they have strayed and have not become the guided ones.

SECTION 17

141. (وهو . . . المسرفين) And it is He[147] who has produced gardens, trellised and untrellised, and the date-palm and the corn of varied produce, and the olives and the pomegranates alike[148] and unlike. Eat of the fruits when they ripen and give[149] what is due of them[150] on the day of harvesting; and waste not; He does not approve the wasters.[151]

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130. *i. e.*, the Makkan pagans.

131. (and dedicated to our gods).

132. They, in the pagan code, must be those who serve the idols and must belong to the male sex.

133. (to be rode on, or to be laden with burdens).

134. (at any time either when milching them or riding them or slaughtering them).

135. The pagans took all these superstitious customs as acts of devotion and service to Him.

136. *i. e.*, the Makkan pagans.

137. (*i. e.* reserved as food).

138. *i. e.* the foetus.

139. *i. e.*, men and women both.

140. (to Him of these superstitions).

141. Awarding retribution at its proper time.

142. Allowing none of the culprits to escape.

143. The practice of infanticide has been almost universal, neither Greece nor Rome being immune. So the reform effected by Islam was a world-reform. 'In sharp contrast to the modern anxiety to lessen child mortality' is the extent in the ancient civilizations 'of the practice of infanticide or of putting new-born infants to death or of allowing them to die' (EBr. XII, p. 322). The reference may also be to the practice of coitus interruption and other methods of birth control.

144. *i. e.*, on the flimsiest and the most superstitious of grounds; with no support in reason or Revelation.

145. (to themselves as food or as offspring).

146. *i. e.*, against His laws, natural or revealed.

147. —not any god of agriculture or any other cosmic being, as imagined by the pagans—. 'Polytheism acknowledges, beside great fetish-deities like Heaven and Earth, Sun and Moon, another class of great gods whose importance lies not in visible presence, but in the performance of certain great offices in the course of Nature and the life of Man . . . The deity of Agriculture may be a cosmic being affecting the weather and the soil, or a mythic giver of plants and teacher of their cultivation and use' (PC. II, pp. 304-5).

148. *i. e.*, resembling each other in shape, figure, colour, and other qualities.

149. (to the poor).

150. *i. e.*, the alms thereof.

151. *i. e.*, the extravagant; those who are too profuse in spending.

وَلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ۭ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿١٤٢﴾ ثَمٰنِيَةَ اَزْوَاجٍ ۚ مِنَ الضَّاْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ
اثْنَيْنِ ۭ قُلْ ءٰۗالذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ ۭ نَبِّئُوْنِيْ بِعِلْمٍ
اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٤٣﴾ وَمِنَ الْاِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ۭ قُلْ ءٰۗالذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ
اَمَّا اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ ۭ اَمْ كُنْتُمْ شُهَدَاۗءَ اِذْ وَصّٰىكُمُ اللّٰهُ بِهٰذَا ۚ فَمَنْ اَظْلَمُ مِمَّنِ
افْتَرٰى عَلَي اللّٰهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ۭ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿١٤٤﴾ قُلْ لَّآ اَجِدُ فِيْ
مَآ اُوْحِيَ اِلَيَّ مُحَرَّمًا عَلٰي طَاعِمٍ يَّطْعَمُهٗٓ اِلَّآ اَنْ يَّكُوْنَ مَيْتَةً اَوْ دَمًا مَّسْفُوْحًا اَوْ لَحْمَ خِنْزِيْرٍ فَاِنَّهٗ

142. (ومن . . . مبين) And of the cattle *He has created*[152] beasts of burden and small *ones*.[153] Eat of what Allah has provided for you and follow not the footsteps of Satan,[154] for he is a manifest foe to you.

143. (ثمنية . . . صدقين) *Allah has cre ted*[155] eight pairs;[156] of the sheep a twain,[157] of the goats a twain.[158] Say thou:[159] is it the two males[160] *He* has forbidden or the two females, or what the wombs of the females contain?[161] Declare to me with knowledge if you are truth-tellers.[162]

144. (ومن . . . الظلمين) Of the camels *He has created*[163] a twain[164] and of the oxen a twain.[165] Say thou: is it the two males *He* has forbidden or the two females, or what the wombs of the females contain? Were you[166] present[167] when Allah enjoined this[168] on you? Who then does greater wrong[169] than he who fabricates a lie against Allah that he may lead people astray;[170] surely Allah does not guide a wrong-doing people.

152. In the text the whole of this meaning is conveyed by the grammatical case of the words.

153. Such as are fit for human consumption—goats, sheep, etc.

154. (by forbiding the lawful foods, or by imitating the practices of the pagans).

155. See n. 152 above.

156. (of males and females). Reference is to the four classes of the animals of general domestic use, *viz.*, sheep, goats, camels and oxen. 'Next to the camel in economic value for the Arab nomads are their sheep and goats. Although many Bedouin tribes possess a greater or less number of goats and sheep to in addition to their camels, they are more abundant on the Syrian borderland and in such other regions of Arabia as are better watered.' (Inayatullah, *Geographical Factors in Arabian Life and History*, p. 69). Even the kine, though of far lesser importance, 'are found in many villages and settled habitations . . . . They are also found in Yaman . . .' Mr. Bertram Thomas has reported the presence of 'rich herds of cows in the forested parts of the Qara mountains' (*Central South Arabia*, p. 71).

157. *i. e.*, male and female.

158. *i. e.*, male and female.

159. (O Prophet! to the pagans).

160. (of sheeps and goats).

161. *i. e.*, the unborn young of the two.

162. (and when you have no solid ground, then these prohibitions must be due to your superstitious folly).

163. See n. 152 above.

164. *i. e.*, male and female.

165. *i. e.*, male and female.

166. (yourselves)

167. —as many of you are no believers in the agency of angels and apostles at all—

168. (prohibition, as you fancy).

169. (to his own soul).

170. The person particularly intended here was one 'Omar bin Luhai, the arch introducer of idolatry and superstition in Arabia.

رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ ﴿١٤٥﴾ وَعَلَى الَّذِينَ
هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفُرٍ ۖ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا
أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ۚ ذَٰلِكَ جَزَيْنَاهُم بِبَغْيِهِمْ ۖ وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾ فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمْ ذُو
رَحْمَةٍ وَاسِعَةٍ ۖ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٧﴾ سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ
اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِن شَيْءٍ ۚ كَذَٰلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ حَتَّىٰ ذَاقُوا
بَأْسَنَا ۗ قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا ۖ إِن تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

SECTION 18

145. (قل ... رحيم) Say thou:[171] I do not find in what has been revealed to me aught[172] forbidden to an eater who eats thereof except it be carcase, running blood or swine-flesh,[173] for that[174] indeed is foul,[175] or an abomination[176] over which is invoked[177] the name of other than that of Allah.[178] Then whosoever is driven[179] thereto[180] neither lusting[181] nor transgressing,[182] thy Lord is indeed Forgiving, Merciful.

146. (وعلى ... لصدقون) And to them who are Judaised We forbade every animal with cloven hoof;[183] and of the bullock and the goats We forbade to them the fat thereof, save what is borne on their backs or entrails or what sticks to the bones. Thus We requited them for their rebellion[184] and We are the Truthful.[185]

147. (فان ... المجرمين) Now if they belie thee,[186] say thou:[187] your Lord is Owner of extensive mercy,[188] and His wrath shall not be turned aside[189] from the guilty people.[190]

148. (سيقول ... تخرصون) Soon will those who associate[191] say:[192] had Allah willed we would not have associated, nor our fathers,[193] neither could we[194] have forbidden aught. Likewise[195] belied those before them, until they tasted Our wrath. Say thou:[196] is there with you *any* authority[197] that you may bring it forth to us?[198] You are following only *your* fancy and only conjecturing.

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171. (O Prophet!)
172. (of the meats which you prohibit and declare unlawful).
173. For carrion and swine flesh see P. II, nn. 144, 145. VI, n. 155.
174. *i. e.*, the swine.
175. (and therefore it is forbidden in its entirety).
176. *i. e.*, what is an abomination.
177. (by way of adoration).
178. See P. II, nn. 146, 147.
179. (by extreme and uncontrollable hunger).

180. *i. e.*, to a prohibited food.

181. (for its taste).

182. (the limits of bare necessity).

183. *Cf.* Le. 11 : 4; Dt. 14 : 7. ظفر to every ruminant is synonymous with ظلف *i. e.*, a cloven hoof; and كل ذى ظفر in the text comprises the camels and ostriches.

184. So this prohibition was in the nature of punishment.

185. So if there is anything contradicting this in the present collection of the OT books, it is certainly false.

186. (after this true narration of facts).

187. (O Prophet!)

188. (and is not hasty in His judgment).

189. (at its proper and appointed time).

190. Though long-suffering and extremely slow to anger, His judgment cannot be averted indefinitely and none has power to withstand it, *Cf.* the OT:— 'The Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire' (Is. 66 : 15). And the NT:— 'The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power' (2 Th. 1 : 7, 8, 9).

191. (others with God).

192. (by way of apology).

193. The pagans used the word 'willed' in the sense of 'pleased' or 'approved'—they confused the former with the latter—and therein lay the fallacy. Their meaning was: if God really approved of the faith of Islam and disapproved of idolatry, He would not let us go on with our worship of the false gods. ***Thus they confused the power and ability bestowed by God on everyone to do whatever he chose with the approval of every course of action.*** Surely it is God the Creator who has brought into being the deadliest of poisons; does it follow that He approves of the business of the professional poisoners ?

194. (of ourselves).

195. *i. e.*, like the denial and defiance of the present generations of the infidels.

196. (O Prophet!).

197. (for this assertion of yours that Divine *will* implies Divine *approval*). علم in the context is 'authority' and not 'knowledge.'

198. No, you have none whatever.

قُلْ فَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ ۚ فَلَوْ شَآءَ لَهَدٰىكُمْ اَجْمَعِيْنَ ﴿١٤٩﴾ قُلْ هَلُمَّ شُهَدَآءَكُمُ الَّذِيْنَ يَشْهَدُوْنَ
اَنَّ اللّٰهَ حَرَّمَ هٰذَا ۚ فَاِنْ شَهِدُوْا فَلَا تَشْهَدْ مَعَهُمْ ۚ وَلَا تَتَّبِعْ اَهْوَآءَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَالَّذِيْنَ لَا
يُؤْمِنُوْنَ بِالْاٰخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُوْنَ ﴿١٥٠﴾ قُلْ تَعَالَوْا اَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ اَلَّا تُشْرِكُوْا بِهٖ
شَيْئًا وَّبِالْوَالِدَيْنِ اِحْسَانًا ۚ وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ مِّنْ اِمْلَاقٍ ۚ نَحْنُ نَرْزُقُكُمْ وَاِيَّاهُمْ ۚ وَلَا تَقْرَبُوا
الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ ۚ ذٰلِكُمْ وَصّٰىكُمْ
بِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿١٥١﴾ وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ حَتّٰى يَبْلُغَ اَشُدَّهٗ ۚ وَاَوْفُوا

149. (قل . . . اجمعين) Say thou:[199] with Allah *rests* the argument evident.[200] Therefore[201] had He so willed,[202] He would have guided you all.[203]

150. (قل . . . يعدلون) Say thou:[204] here with your witnesses[205] those who will testify that He has forbidden *all* this. Then *even* if they testify, testify thou not[206] with them.[207] And follow thou not[208] caprices of those who belie our signs[209] and those who believe not in the Hereafter while they ascribe equals to their Lord.

SECTION 19

151. (قل . . . تعقلون) Say thou:[210] come, I shall recite what your Lord has forbidden to you:[211] associate not aught with Him and *show* kindness to the parents, and kill not your offspring[212] *for fear* of want— *We it is who* shall provide for you and them[213]—and approach not indecencies, whether openly or in secret,[214] and slay not anyone whom Allah has forbidden,[215] except for a just cause.[216] In this wise He exhorts you that perhaps you may reflect.[217]

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199. (O Prophet! to the pagans, after the exposure of their untenable position).

200. *i. e.*, the most sound and convincing argument. الحجة البالغة is the argument 'that reaches home', or penetrates the heart.

201. *i. e.*, now when instead of bowing to the logic of Islam you choose to remain out of it.

202. (in His universal Plan, and had He so constituted the world).

203. But instead of making you automata, He has endowed you, one and all, with personal responsibility—with power to deliberate and to choose.

204. (O Prophet!).

205. —now that you have been worsted in argument and your reasoning has proved worthless—

206. (O Prophet!).

207. (as that testimony must necessarily be false and must be treated as trash).

208. (O reader!).

209. (and therefore are not disposed to make an honest and diligent search for the true religion).

210. (O Prophet!).

211. (really) as opposed to the imaginary taboos and superstitious prohibitions of the pagans.

212. 'The real motive for the act was doubtless that which is assigned in the Qurān, namely poverty. It is well-known that the same cause has led to infanticide in other countries' (ERE. I, p. 669). 'The chief motive to infanticide', says a modern authority on pagan Arabia, 'was the scarcity of food which must always have been felt in the desert.' (Robertson Smith, *Kinship and Marriage in Early Arabia*, p. 130). The prohibition may well be extended to the modern craze for 'birth-control', or the use of contraceptives to limit the number of offspring or to prevent pregnancy altogether. Now the whole of neo-Malthusianism—as is called this application of the theory of restricting the population—is based on the assumption that the reproductive powers of man exceed his power of increasing his food supply. But experience has demonstrated absolute untenability of this very assumption, and the means of subsistence, not only in one country but in the world at large, have, since the time of Malthus, the first modern promulgator of the doctrine, more than kept pace with the growth of population.

213. It is in consonance with this Divine guarantee that, contrary to what Malthus and his disciples calculated, population has not outrun the means of subsistence, and the truth of the old economic adage has been completely vindicated that 'while every addition to the population means another mouth to feed, it also implies another pair of hands'.

214. Note that it is not only open adultery that is condemned but all the more subtle forms and lesser stages of the same.

215. (to be slain).

216. *i.e.*, except with justification, as, for instance, in retaliation of a murder.

217. (and act accordingly).

الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۖ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ
وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا
فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾ ثُمَّ
آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُم بِلِقَاءِ
رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾ وَهَٰذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾ أَن
تَقُولُوا إِنَّمَا أُنزِلَ الْكِتَابُ عَلَىٰ طَائِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٦﴾ أَوْ تَقُولُوا لَوْ

152. (ولا . . . تذكرون) And do not approach[218] the substance of an orphan save with what is best[219] until he reaches the maturity,[220] and fill up the measure and balance with equity. We burthen not a soul except according to its capacity.[221] And when you speak,[222] be fair,[223] even though it[224] be against a kinsman: and fulfil the covenant of Allah.[225] In this wise He enjoins you that perhaps you may be admonished.

153. (وان . . . تتقون) And *also* that: this[226] is My path,[227] straight; follow it then,[228] and do not follow *other* ways; that will deviate you from His way.[229] In this wise He enjoins you that perhaps you fear *Allah*.

154. (ثم . . . يؤمنون) To[230] Mūsā[231] We gave the Book,[232] perfect for him who would do good and detailing everything[233] and a guidance and a blessing, that perhaps in the meeting of their Lord they[234] would believe.

SECTION 20

155. (وهذا . . . ترحمون) And this is a Book We have sent down, blest,[235] follow it then and fear *Allah*, that you may be shown mercy.

156. (ان . . . لغفلين) Lest you[236] should say,[237] the Book was only sent down to the two sects[238] before us, and we were in fact unaware of their readings.[239]

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218. *i. e.*, meddle not with—

219. *i. e.*, save with the sole object of improving that estate; save in the interest of orphans themselves.

220. (and comes of age). See P. IV, n. 518; V, nn. 542-47.

221. So these ordinances are not at all hard to be observed, and none of the duties imposed by the law of Islam is too irksome.

222. (something by way of judgment, or as a piece of evidence).

223. (and truthful in your pronouncement).

224. *i. e.*, your pronouncement.

225. *i. e.*, be truthful in your oaths, pledges, etc.

226. *i. e.*, the religion of Islam with all its doctrines and commandments.

227. (which I, as His messenger, publicly preach).

228. (to the exclusion of other ways).

229. This entirely reproves and repudiates the specious and complacent doctrine held by the Romans, and in fact by many polytheistic nations, that 'different paths adapted to different notions and grades of knowledge converge to the same Divinity, and that the most erroneus religion is good if it forms good dispositions and inspires virtuous actions.' (Lecky, *op. cit.*, I, p. 70).

230. There is no 'abruptness' here as misconceived by Rodwell and Wherry. The word ف introduces the subject of prophethood after the doctrine of the Oneness of God has been dwelt upon at some length.

231. The Arab pagans also were well-acquainted with the renowned apostleship of Moses.

232. (so why should you be so surprised at the apostleship of the Prophet Muhammad ?

233. *i. e.*, detailed rules of everyday conduct, and not only general principles and maxims.

234. *i. e.*, the Children of Israel for whom the Book of Moses was meant.

235. See P. VII, n. 596.

236. (O Arab pagans !).

237. (On the Day of Judgment).

238. (*i. e.*, the Jews and Christians).

239. Thus the silencing of the Arab pagans is also one of the purposes of the Holy Qurān being revealed to the Arabs in their own language.

اَنَّآ اُنْزِلَ عَلَيْنَا الْكِتٰبُ لَكُنَّآ اَهْدٰى مِنْهُمْ ۚ فَقَدْ جَآءَكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ وَهُدًى وَّرَحْمَةٌ ۚ
فَمَنْ اَظْلَمُ مِمَّنْ كَذَّبَ بِاٰيٰتِ اللّٰهِ وَصَدَفَ عَنْهَا ۗ سَنَجْزِي الَّذِيْنَ يَصْدِفُوْنَ عَنْ اٰيٰتِنَا
سُوْٓءَ الْعَذَابِ بِمَا كَانُوْا يَصْدِفُوْنَ ﴿١٥٧﴾ هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ اَوْ يَاْتِيَ رَبُّكَ اَوْ يَاْتِيَ
بَعْضُ اٰيٰتِ رَبِّكَ ۗ يَوْمَ يَاْتِيْ بَعْضُ اٰيٰتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ
اَوْ كَسَبَتْ فِيْٓ اِيْمَانِهَا خَيْرًا ۗ قُلِ انْتَظِرُوْٓا اِنَّا مُنْتَظِرُوْنَ ﴿١٥٨﴾ اِنَّ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُوْا
شِيَعًا لَّسْتَ مِنْهُمْ فِيْ شَيْءٍ ۗ اِنَّمَآ اَمْرُهُمْ اِلَى اللّٰهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوْا يَفْعَلُوْنَ ﴿١٥٩﴾ مَنْ جَآءَ بِالْحَسَنَةِ

157. (اوتقولوا . . . يصدفون) Or lest you[240] should say:[241] if only the Book had been sent down to us, we[242] should surely have been better guided than they. So *now* surely there has come to you an evidence from your Lord and a guidance and a mercy.[243] Who then[244] does a greater wrong than he who belies the signs of Allah and shuns them? Soon We will requite those who shun Our signs with an evil chastisement inasmach as they were wont to shun *them*.[245]

158. (هل . . . منتظرون) They await indeed that the angels should come to hem[246] or that thy Lord[247] should come, or that certain of the signs[248] of thy Lord should come. On the Day when certain of the signs of thy Lord will come,[249] belief will not avail any person who had not believed before or had not earned any good by his belief. Say thou:[250] well, wait and we *also* are waiting.[251]

159. (ان . . . يفعلون) Assuredly, those who have split[252] their religion[253] and become sects,[254] thou[255] art not amongst them in aught:[256] their affair is only with Allah.[257] Then[258] He will declare to them what they had been wont to do.[259]

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240. (O Arab pagans!).

241. (on the Day of Judgment).

242. —superior as we are in brightness of intellect—

243. (and now therefore you can offer no such excuse).

244. —now that the Holy Qurān is in existence—

245. —so it seems from their attitude—

246. But angels would come only to them to part their souls from their bodies.

247. (Himself).

248. *i. e.*, big signs or portents.

249. (as they will come on the Last Day).

250. (O Prophet! on behalf of the Muslims).

251. (for that Day, when each one would be recompensed according to his deserts).

252. (by believing in part and disbelieving in part).

253. *i. e.*, the true, original religion of theirs.

254. *i. e.*, have formed schisms. The allusion seems to be in particular to the interminable schisms and endless squabbles, divisions and subdivisions of the Church, as it existed in the time of the Holy Prophet. The Church, at this time, writes an American Christian, 'through the ambition and wickedness of its clergy, had been brought into a condition of anarchy. In the East, ... the Church had been torn in pieces by contentions and schisms. Among a countless host of disputants may be mentioned Arians, Basilidians, Carpocratians, Collyridians, Eutychians, Gnostics, Jacobites, Marcionites, Marionites Nestorians, Sabellians, Valentinians. Of these, the Marionites regarded the Trinity as consisting of God the Father, God the Son, and God the Virgin Mary; the Collyridians worshipped the Virgin as a divinity, offering her sacrifices of cakes.' (Draper, *History of the Conflict between Religion and Science*, pp. 78-79).

255. (O Prophet!).

256. *i. e.*, thou hast nothing to do with them; they alone are responsible for their irreligion and impiety.

257. Who is watching them all along.

258. (on the Day of Judgment).

259. (and shall requite them accordingly).

وَلَوْ اَنَّنَا ۔ اَلَّا نُقَاۤ ۔

فَلَهٗ عَشْرُ اَمْثَالِهَا ۚ وَمَنْ جَآءَ بِالسَّيِّئَةِ فَلَا يُجْزٰٓى اِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُوْنَ ﴿١٦٠﴾ قُلْ اِنَّنِيْ
هَدٰىنِيْ رَبِّيْٓ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۚ دِيْنًا قِيَمًا مِّلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿١٦١﴾
قُلْ اِنَّ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿١٦٢﴾ لَا شَرِيْكَ لَهٗ ۚ وَبِذٰلِكَ اُمِرْتُ
وَاَنَا اَوَّلُ الْمُسْلِمِيْنَ ﴿١٦٣﴾ قُلْ اَغَيْرَ اللّٰهِ اَبْغِيْ رَبًّا وَّهُوَ رَبُّ كُلِّ شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ
اِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ۚ ثُمَّ اِلٰى رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿١٦٤﴾
وَهُوَ الَّذِيْ جَعَلَكُمْ خَلٰٓئِفَ الْاَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ لِّيَبْلُوَكُمْ فِيْ مَآ اٰتٰىكُمْ ۚ اِنَّ
رَبَّكَ سَرِيْعُ الْعِقَابِ ۖ وَاِنَّهٗ لَغَفُوْرٌ رَّحِيْمٌ ﴿١٦٥﴾

160. (من . . . يظلمون) Whoso will come[260] with a virtue, for him there shall be ten like thereof,[261] and whoever will come with vice shall not be requited save with the like thereof,[262] and they shall not be wronged.[263]

161. (قل . . . المشركين) Say thou:[264] as for me, my Lord has guided me[265] to a straight path, a right religion, the faith of Ibrāhīm, the upright, and he was not of the polytheists.[266]

162. (قل . . . العلمين) Say thou:[267] surely my prayer and my rites and my life and my death are *all* for Allah, Lord of the worlds.[268]

163. (لاشريك . . . المسلمين) No associate has He.[269] To this I am bidden, and I am the first of the Muslims.[270]

164. (قل . . . تختلفون) Say thou:[271] shall I[272] seek a Lord, other than Allah,[273] while He is the Lord of everything? And no person earns anything[274] save against himself,[275] and no bearer of burthen shall bear another's burthen.[276] Thereafter,[277] to your Lord shall be your return and He shall declare to you that concerning which you have been disputing.[278]

165. (وهو . . . رحيم) And He it is Who has made you[279] vicegerents[280] in the earth, and has raised some of you over others in degrees,[281] that He might try you in what He has bestowed on you.[282] Surely Swift is thy Lord in retribution,[283] and surely He is Forgiving,[284] Merciful.[285]

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260. (in the Hereafter).

261. *i. e.*, he shall receive a tenfold recompense. So generous is God!

262. (and no more). So just is God!

263. (in any way; neither through an act of omission nor through an act of commission). Compare a saying of the holy Prophet:—'If man embraceth Islam and is sincere in it, God will forgive him every evil deed he had (previously) committed. And after that, the requital shall be: for a good deed, ten times to seven

hundred times; and for an evil deed, one time—unless God forgiveth it.' (ASB. II) 31 : 41).

264. (O Prophet!).

265. (through direct Revelation).

266. See P. I, nn. 618, 619.

267. (O Prophet! to further elucidate the Message).

268. This entire consecration of self to the true God is the gist of Islam, and this absolute, unqualified, monotheism is the cardinal, central doctrine of the Qur'ān.

269. (in any form of existence). In this abhorence of everything savouring of polytheism Islam stands alone among the religions of the world.

270. (among my nation). 'The first of the Muslims! Mohammad is absolutely justified in so designating himself. He is the first representative of a new and independent religious type. Even to-day, after a period of development of thirteen centuries, one may clearly discern in genuine Islamic piety the uniqueness which is ultimately derived from its founder's personal experience of God,' (Andre, *op. cit.*, pp. 11-12).

271. (O Prophet!).

272. —after all these emphatic denunciations of idolatry—

273. (in order to win your approval).

274. (of demerit).

375. *i. e.*, everyone shall have the meed of his misdeeds on himself only.

276. (as you suppose) *i. e.*, no sinner shall bear the sin of another. 'This is said in answer to the idolaters who offered to take the guilt upon themselves if the Prophet would only conform to their ways of worship.' (Bdh). This also completely contradicts the Christian doctrine of atonement.

277. *i. e.*, after this life is over.

278. (and deal with each accordingly).

279. (O men of the present generation!).

280. (to the generations past).

281. (of worldly advantages).

282. (of His gifts).

283. (to the confirmed offenders).

284. (to the repentant).

285. (to the believers).

سُوْرَةُ الْاَعْرَافِ مَكِّيَّةٌ (٣٩) (٧)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓمٓصٓ ① كِتٰبٌ اُنْزِلَ اِلَيْكَ فَلَا يَكُنْ فِيْ صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنْذِرَ بِهٖ وَذِكْرٰى لِلْمُؤْمِنِيْنَ ②
اِتَّبِعُوْا مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ وَلَا تَتَّبِعُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ ۭ قَلِيْلًا مَّا تَذَكَّرُوْنَ ③ وَكَمْ مِّنْ
قَرْيَةٍ اَهْلَكْنٰهَا فَجَآءَهَا بَاْسُنَا بَيَاتًا اَوْهُمْ قَآىِٕلُوْنَ ④ فَمَا كَانَ دَعْوٰىهُمْ اِذْ جَآءَهُمْ بَاْسُنَآ اِلَّآ اَنْ قَالُوْٓا
اِنَّا كُنَّا ظٰلِمِيْنَ ⑤ فَلَنَسْـَٔلَنَّ الَّذِيْنَ اُرْسِلَ اِلَيْهِمْ وَلَنَسْـَٔلَنَّ الْمُرْسَلِيْنَ ⑥ فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَّمَا

Sūrat-ul-A'arāf

The Heights. VII

(Makkan, 24 Sections and 206 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION I

1. (المص) Alif Lam, Mim, Suad.[286]

2. (كتب . . . للمؤمنين) *This is* a Book sent down to thee:[287] so let there be no straitness in thy breast therefor:[288] that thou mayest warn, and *this is* an admonition to the faithful.

3. (اتبعوا . . . تذكرون) Follow[289] what has been brought down to you[290] from your Lord, and do not follow *any* patrons beside Him; *yet* little are you[291] admonished.

4. (وكم . . . قائلون) And many a town[292] We have destroyed;[293] upon them Our scourge came at night[294] or while they were taking *their* midday rest.[295]

5. (فما . . . ظلمين) Then naught was their cry[296] when Our scourge[297] came upon them save that they said: indeed we have been the wrong-doers.[298]

6. (فلنسئلن . . . المرسلين) Then We wil surely question those to whom were *Our messengers*[299] sent, and We will surely question the sent ones.[300]

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286. See P. I, n. 28.
287. (O Prophet!).
288. (if thou art rejected and spurned).
289. (O mankind!).
290. (through the Prophet).
291. *i. e.*, most of you.
292. *i. e.*, the inhabitants thereof.

293. (by some sudden catastrophe).

294. The usual time of sleep.

295. In warm climates the importance of the midday rest cannot be overrated.

296. دعوى in addition to its other meanings is 'A call, a cry; and particularly, calling, or crying, for aid or succour.' (LL)

297. (in the form of some deadly catastrophe).

298. (hoping thereby to secure deliverance, but forgetting that the time of repentance had passed and that it was too late to profit by confession).

299. (who will bear witness to the integrity and faithfulness of the messengers).

300. (themselves, who will testify against their peoples).

كُنَّا غَآئِبِيْنَ ۝٧ وَالْوَزْنُ يَوْمَئِذِ ِالْحَقُّ ۚ فَمَنْ ثَقُلَتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝٨ وَمَنْ خَفَّتْ
مَوَازِيْنُهٗ فَاُولٰٓئِكَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ بِمَا كَانُوْا بِاٰيٰتِنَا يَظْلِمُوْنَ ۝٩ وَلَقَدْ مَكَّنّٰكُمْ فِى الْاَرْضِ وَ
جَعَلْنَا لَكُمْ فِيْهَا مَعَايِشَ ۗ قَلِيْلًا مَّا تَشْكُرُوْنَ ۝١٠ وَلَقَدْ خَلَقْنٰكُمْ ثُمَّ صَوَّرْنٰكُمْ ثُمَّ قُلْنَا لِلْمَلٰٓئِكَةِ ع
اسْجُدُوْا لِاٰدَمَ ۖ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ۗ لَمْ يَكُنْ مِّنَ السّٰجِدِيْنَ ۝١١ قَالَ مَا مَنَعَكَ اَلَّا تَسْجُدَ اِذْ اَمَرْتُكَ ۗ
قَالَ اَنَا خَيْرٌ مِّنْهُ ۗ خَلَقْتَنِىْ مِنْ نَّارٍ وَّخَلَقْتَهٗ مِنْ طِيْنٍ ۝١٢ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُوْنُ لَكَ اَنْ
تَتَكَبَّرَ فِيْهَا فَاخْرُجْ اِنَّكَ مِنَ الصّٰغِرِيْنَ ۝١٣ قَالَ اَنْظِرْنِىْٓ اِلٰى يَوْمِ يُبْعَثُوْنَ ۝١٤ قَالَ اِنَّكَ مِنَ

7. (فلنقصن . . . غائبين) Then We will[301] surely recount to them[302] with knowledge,[303] and We have not been absent.[304]

8. (والوزن . . . المفلحون) And the weighing[305] on that Day is certain;[306] then those whose scales will be heavy,[307] shall fare well.

9. (ومن . . . يظلمون) And those whose scales will be light[308]——they are those who lost themselves in respect of Our signs.

10. (ولقد . . . تشكرون) And assuredly We established you[309] in the earth and appointed for your livelihood[310] therein : *yet* little thanks do you return.[311]

SECTION 2

11. (ولقد . . . السجدين) And assuredly We created[312] you,[313] then We fashioned you,[314] *and* thereafter[315] We said to the angels; make obeisance to Adam;[316] then they made obeisance;[317] not so Iblīs: he was not of those who made obeisance.[318]

12. (قال . . . طين) *Allah* said; what prevented thee,[319] that thou shouldest not make obeisance, when I commanded thee? *Iblīs* said:[320] I am better than he;[321] me Thou hast created of fire[322] and him Thou hast created of clay.[323]

13. (قال . . . الصغرين) *Allah* said : then[324] get thee down from hence, not for thee is to be stiff-necked herein;[325] so go thou forth; surely thou art of the abject ones.[326]

14. (قال . . . يبعثون) *Iblīs* said: respite me till the Day they will be raised up.

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301. (the All-Knowing).

302. (their deeds).

303. Even a truth so plain as the all-encompassing and all-pervading character of Divine knowledge required some emphasis in view of the grotesque notions of polytheistic peoples and some of the pagan philosophers.

304. (from them at any place of time).

305. (of man's actions and beliefs to a nicety).

306. 'The old Jewish writers make mention as well of the books to be produced at the last day, wherein men's actions are registered, as of the balance wherein they shall be weighed; and the Scripture itself seems to have given the first notion of both.' (SPD. p. 145).

307. (with faith).

308. *i. e.*, void of faith.

309. (O mankind!).

310. The term معايش is very comprehensive, and includes all the material things that are necessary for life on the earth.

311. (and do not become believers).

312. *i. e.*, brought in the first stage of being.

313. *i. e.*, (through your first progenitor, Adam).

314. *i. e.*, gave you definite shape and figure.

315. *i. e.*, after the creation and formation of Adam.

316. See P. I, n. 150.

317. See P. I, n. 151.

318. See P. I, nn. 152, 153.

319. (O Iblīs!).

320. (by way of explaining his conduct).

321. (and a superior should never bow down to an inferior). This premise in the devil's reasoning is glaringly false. Superiors on many occasions have to bow down to an inferior, for very good reasons.

322. Note that the devil was made of fire, and not, like the angels, of light.

323. (while fire is decidedly superior to clay). Another false assumption in the devil's reasoning. Fire and clay are both created inert substances, and neither of them can be held to be decidedly and in every particular superior to the other.

324. *i. e.*, when thou hast proclaimed thy rebellion.

325. *i. e.*, in the heavens where everyone has to be meek and lowly.

326. (and the heavens are only meant for the honourable ones). Satan in Islam is the most contemptible being conceivable, and has nothing in common with the Miltonic phantasmagory of wars in heaven and the great revenge by the expelled arch-angel.

الْمُنْظَرِيْنَ ﴿١٥﴾ قَالَ فَبِمَآ اَغْوَيْتَنِيْ لَاَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيْمَ ﴿١٦﴾ ثُمَّ لَاٰتِيَنَّهُمْ مِّنْۢ بَيْنِ
اَيْدِيْهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ اَيْمَانِهِمْ وَعَنْ شَمَآئِلِهِمْ ۭ وَلَا تَجِدُ اَكْثَرَهُمْ شٰكِرِيْنَ ﴿١٧﴾ قَالَ
اخْرُجْ مِنْهَا مَذْءُوْمًا مَّدْحُوْرًا ۭ لَمَنْ تَبِعَكَ مِنْهُمْ لَاَمْلَئَنَّ جَهَنَّمَ مِنْكُمْ اَجْمَعِيْنَ ﴿١٨﴾ وَيٰٓاٰدَمُ
اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا ۠ وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ﴿١٩﴾
فَوَسْوَسَ لَهُمَا الشَّيْطٰنُ لِيُبْدِيَ لَهُمَا مَا وٗرِيَ عَنْهُمَا مِنْ سَوْاٰتِهِمَا وَقَالَ مَا نَهٰىكُمَا رَبُّكُمَا عَنْ
هٰذِهِ الشَّجَرَةِ اِلَّآ اَنْ تَكُوْنَا مَلَكَيْنِ اَوْ تَكُوْنَا مِنَ الْخٰلِدِيْنَ ﴿٢٠﴾ وَقَاسَمَهُمَآ اِنِّيْ لَكُمَا لَمِنَ

15. (قال . . المنظرين) *Allah* said: surely thou art of the respited. .

16. (قال . . . المستقيم) *Iblīs* said: because Thou hast seduced me[327] I will beset for them[328] Thy straight path.[329]

17. (ثم . . . شكرين) Then surely I will come upon before them and from behind them and from their right and from their left,[330] and Thou shalt not find most of them thankful.[331]

18. (قال . . . اجمعين) *Allah* said: go thou forth from hence, scorned, driven away; whoever of them[332] follows thee, then of a surety I will fill Hell with you all.[333]

19. (ويادم . . . الظلمين) And:[334] O Adam! dwell thou and thy spouse in the Garden, and eat you twain thereof what[335] you will, and also not approach yonder tree,[336] lest you twain become of the wrong-doers.[337]

20. (فوسوس . . . الخلدين) Then Satan whispered to the twain[338] in order that he might discover to them what lay hidden from them of their shame,[339] and said:[340] your Lord did not forbid you yonder tree but lest[341] you should become angels[342] or become of the immortals.[343]

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327. (by inviting me to do a thing whereby I have erred). Another instance of the devil's habitual lying. It was not God who misled him. It was his own conduct that degraded him.

328. *i. e.*, the progeny of Adam; mankind.

329. (to decoy them into the paths of evil).

330. *i. e.*, I shall attack and assail them on every side that I shall be able to.

331. (to Thee for all Thy favours and benefits).

332. *i. e.*, of God's creatures.

333. 'You all' means Satan and all his followers.

334. (We said).

335. (and whatsoever).

336. Note that the tree remains nameless in the Qur'ān.

337. (and sinners) *i. e.*, those who wrong their own souls.

338. (out of spite and malice). Note that it is Satan who inspired sin unto Adam, which makes it plain that sin is not inherent in man but is suggested from without.

339. سَوْءَة literally is the external portion of the organs of generation of a man, and of a woman. This completely negatives the Biblical version :—'And they were both naked, the man and his wife, and were not ashamed.' (Ge. 2 : 25).

340. This is the evil suggestion whispered by Satan.

341. *i. e.*, for no other reason than that—

342. (by eating the fruit thereof).

343. Satan's evil inspiration amounted to this : The effect of eating the fruits of that particular tree is to transform human mortals into immortal angels, and as this was not suited to you in your early years your Lord God forbade you an approach to that tree, but in the present stage of your development that reason for prohibition holds good no longer, so now there is absolutely no harm in approaching the tree.

النّٰصِحِيْنَ ﴿۲۱﴾ فَدَلّٰىهُمَا بِغُرُوْرٍ ۚ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْاٰتُهُمَا وَطَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ
وَّرَقِ الْجَنَّةِ ۭ وَنَادٰىهُمَا رَبُّهُمَآ اَلَمْ اَنْهَكُمَا عَنْ تِلْكُمَا الشَّجَرَةِ وَاَقُلْ لَّكُمَآ اِنَّ الشَّيْطٰنَ لَكُمَا عَدُوٌّ
مُّبِيْنٌ ﴿۲۲﴾ قَالَا رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا ۖ وَاِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ﴿۲۳﴾ قَالَ
اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِي الْاَرْضِ مُسْتَقَرٌّ وَّمَتَاعٌ اِلٰى حِيْنٍ ﴿۲۴﴾ قَالَ فِيْهَا تَحْيَوْنَ وَ ع
فِيْهَا تَمُوْتُوْنَ وَمِنْهَا تُخْرَجُوْنَ ﴿۲۵﴾ يٰبَنِيْٓ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُّوَارِيْ سَوْاٰتِكُمْ وَرِيْشًا ۭ
وَلِبَاسُ التَّقْوٰى ۙ ذٰلِكَ خَيْرٌ ۭ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ ﴿۲۶﴾ يٰبَنِيْٓ اٰدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطٰنُ

21. (وقاسمهما . . . النصحين) And[344] he swore to them both:[345] I am of your good counsellors.[346]

22. ((فدلهما . . . مبين)) In this wise with guile he caused the twain to fall.[347] Then when they tasted of the tree, their shame[348] was discovered to them,[349] and they began to cover themselves with leaves from the Garden. And their Lord called out to them: did I not forbid you yonder tree, and did I not tell you Satan is to you a manifest foe?[350]

23. (قالا . . . الخسرين) The twain said:[351] our Lord! we have wronged our souls,[352] and if Thou does not forgive us, we shall of a surety be of the losers.

24. (قال . . . حين) *Allah* said: get you[353] down,[354] one of you an enemy to another; and for you there shall be on the earth a dwelling and provision for a time.[355]

25. (قال . . . تخرجون) *Allah* said: on it you shall live and on it you shall die, and from it you shall be raised up.[356]

SECTION 3

26. (يبنى . . . يذكرون) O Children of Adam! surely We have sent down to you[357] a garment[358] covering your shame[359] and *as* an adornment;[360] and the garment of piety[361]—that is the best.[362] This[363] is of the signs of Allah,[364] that perhaps they[365] may be admonished.

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344. (to impress them all the more, and to profess yet more his friendship for them).

345. And neither Adam nor his consort could in their innocence imagine that anybody would have the audacity to perjure himself.

346. (desiring your own good).

347. Thus the Qur'ān exonerates completely and in a language that is unmistakable and unequivocal Adam and his consort of all deliberate sin. دل denotes a fall both physical and spiritual. (Th).

348. *i. e.*, their private parts which were hitherto enrobed in the light garments of Paradise.

349. (as the immediate consequence of their action).

350. (and My injunctions were quite clear).

351. (by way of penitence immediately on the discovery of their mistake).

352. (by not pondering over Thy injunctions). The word ظلم does not necessarily imply a wilful sin. Primarily it signifies نقص as meaning the making to suffer loss or detriment. (LL). And it is here used to convey the sense of 'detriment.'

353. (all). The number is plural, not dual, and covers the progeny of Adam as well as of Satan, yet unborn.

354. (to the earth).

355. *i.e.*, till the expiry of your term of life. Existence on the earth would not be eternal, but only of a short duration.

356. (at the Resurrection).

357. (as Our special gift).

358. *i. e.*, not only its materials but also ingenuity of mind and dexterity of hand to make use of them.

359. This condemns, by implication, the cult of the nude revived in modern times under various names.

360. Dress, according to the Western investigators, 'owes its origin, at least in great many cases, to the desire of men and women to make themselves mutually attractive.' (Westermarck, quoted in EBr. VIII. p. 649).

361. *i. e.*, besides these outer physical apparels there is also an inner, moral garment.

362. *i. e.*, that is the main thing.

363. (gift of garments and costumes).

364. *i. e.*, of the signs of His grace and favour.

365. *i. e.*, the recipients of such gifts and favours.

الحجر ١٥ ربما ٢

ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ۝٣ وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا
كِتَابٌ مَّعْلُومٌ ۝٤ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ۝٥ وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ
الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ۝٦ لَّوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِن كُنتَ مِنَ الصَّادِقِينَ ۝٧ مَا نُنَزِّلُ الْمَلَائِكَةَ
إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذًا مُّنظَرِينَ ۝٨ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۝٩ وَلَقَدْ أَرْسَلْنَا

PART XIV

2. (ربما . . . مسلمين) Often[1] would those who disbelieved desire[2] that they had been Muslims.[3]

3. (ذرهم . . . يعلمون) Leave them thou[4] to eat and enjoy,[5] and let *vain* hopes divert them;[6] presently[7] they will come to know.[8]

4. (وما . . . معلوم) Not a town We have destroyed but there was for it a decree known.[9]

5. (ما . . . يستاخرون) No community can precede its term[10] nor can it fall behind.

6. (وقالوا . . . لمجنون) And they[11] say: O thou to whom the Admonition has been sent down![12] verily thou art possessed;[13]

7. (لوما . . . الصدقين) why dost thou not bring angels[14] to us if thou art of the truth-tellers?

8. (ما . . . منظرين) We send not down the angels save with judgement;[15] and then[16] they[16-A] would not be respited.

9. (انا . . . لحفظون) Verily We! it is We who have revealed the Admonition,[17] and We are its Guardians.[18]

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1. (in the Hereafter) *i. e.*, every time when confronted with a fresh torment.

2. (in their great anguish).

3. (and bowed to the will of God). In a minor degree one finds a similar feeling experienced in this very world. 'Renan said that he never entered a mosque without a lively emotion, or even without a certain regret at not being a Muslim'. (Arnold, *Islamic Faith*, p. 29).

4. (O Prophet! without grieving overmuch over their fate).

5. (themselves in this world).

6. (to the utter neglect of the Hereafter). امل is a hope that is only distant or remote.

7. *i. e.*, on the approach of their death.

8. (and be disillusioned).

9. (and determined beforehand; so there is nothing unusual in the respite these infidels are having).

10. *i. e.*, the term of its extinction.

11. *i. e.*, the Makkan pagans.

12. (as thou presumest).

13. (by a jinn, *i. e.*, thou art mad).

14. (to attest to thy prophethood).

15. *i. e.*, to destroy the ungodly. حق also signifies, 'a thing or an event that is decreed or destined'. So the phrase may also mean: 'We send not down the angels save unto that which is decreed or destined.' (LL)

16. *i. e.*, in that case; in the event of the visit of the angels.

16-A. *i. e.*, the culprits.

17. (verbally and literally, with no human element therein whatsoever, the Prophet being merely the unerring mouthpiece of God). Not only is the meaning of the Holy Book therefore inspired but every word, every letter—— dictated through the angel Gabriel to the holy Prophet from an Archetype preserved in the heaven. That is the distinctive claim of the Holy Qur'ān shared by no other 'revealed Books' in the world. 'The Bible, in particular, 'makes no such claims . . . . The Bible is the work of a large number of poets, prophets, statesmen, and lawgivers, extending over a vast period of time, and incorporates with itself other and earlier, and often conflicting documents.' (Bosworth Smith, *op. cit.*, p. 19).

18. *i. e.*, of its absolute purity, against all corruptions, accertions and mutilations. Islam knows no such thing as 'redactions' of its Holy Text. Even those who have most stoutly denied its being the Word of God are unanimous in testifying to its being exactly the same 'work of Muhammed' as it was thirteen centuries ago. Let us have the testimony of a few such unwilling witnesses:—

(*i*) 'This text of the Quran is the purest of all the works of a like antiquity.' (Wherry, *Commentary on the Quran*, I p. 349).

(*ii*) 'Othman's recension has remained the authorised text . . . . from the time it was made until the present day.' (Palmer, '*The Quran*!', Intro. p. LIX).

(*iii*) 'The text of this recension substantially corresponds to the actual utterances of Muhammed himself.' (Arnold, *Islamic Faith*, p. 9).

(*iv*) 'All sects and parties have the same text of the Quran.' (Hurgronje, *Mohammedanism*, p. 18).

(*v*) 'It is an immense merit in the Kuran that there is no doubt as to its genuineness . . . . That very word we can now read with full confidence that it has remained unchanged through nearly thirteen hundred years'. (Lane-Poole, LSK., Intro. p. C.).

(*vi*) 'The recension of 'Othman has been handed down to us unaltered. . . . There is probably in the world no other work which has remained twelve centuries with so pure a text.' (Muir, *op. cit.*, Intro. pp. XXII-XXIII).

(*vii*) 'In the Koran we have, beyond all reasonable doubt, the exact words of Mohammad without substraction and without addition.' (Bosworth Smith, *op. cit.*, p. 22).

(*viii*) 'The Koran was his own creation; and it lies before us practically unchanged from the form which he himself gave it.' (Torrey, *Jewish Foundation of Islam*, p. 2).

(*ix*) 'Modern critics agree that the copies current today are almost exact replicas of the original mother-text as compiled by Zayd, and that, on the whole, the text of the Koran today is as Muhammed produced it. As some Semitic scholar has remarked, there are probably more variations in the reading of one chapter of Genesis in Hebrew than there are in the entire Koran'. (Hitti, *op. cit.*, p. 123).

الحجر ١٥ ربما

مِنْ قَبْلِكَ فِي شِيَعِ الْأَوَّلِينَ ﴿١٠﴾ وَمَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١١﴾ كَذَٰلِكَ نَسْلُكُهُ
فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾ لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾ وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ
فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾ لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٥﴾ ع وَلَقَدْ
جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾ وَحَفِظْنَاهَا مِن كُلِّ شَيْطَانٍ رَّجِيمٍ ﴿١٧﴾ إِلَّا مَنِ اسْتَرَقَ
السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُّبِينٌ ﴿١٨﴾ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنبَتْنَا فِيهَا مِن كُلِّ شَيْءٍ
مَّوْزُونٍ ﴿١٩﴾ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَن لَّسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾ وَإِن مِّن شَيْءٍ إِلَّا عِندَنَا

10. (ولقد . . . الاولين) And assuredly We have sent *messengers* before thee[19] among the sects of the ancients.

11. (وما . . . يستهزؤن) And not a messenger came to them but at him they were wont to mock.

12. (كذلك . . . المجرمين) Even so We make a way for it[20] in the hearts of the culprits.[21]

13. (لا يؤمنون . . . الاولين) They do not believe in it,[22] and already the example of the ancients has gone forth.

14. (ولو . . . يعرجون) And if We opened upon them a door of the heaven,[23] and they passed the day mounting thereto,[24]

15 (لقالوا . . مسحورون) they would surely say: our eyes have been dazzled;[25] aye! we must have been enchanted.[26]

SECTION 2

16. (ولقد . . . للنظرين) And assuredly We have set constellations[27] in the heaven and made it[28] fairseeming to the onlookers.[28-A]

17. (وحفظنها . . . رجيم) And We have guarded it[29] from every Satan damned;[30]

18. (الا . . . مبين) save him who steals the hearing,[31] and him pursues a flame gleaming.[32]

19. (والارض . . موزون) And the earth! We have stretched it out and have cast on it firm mountains,[33] and We have caused to spring up on it everything weighable.[34]

20. (وجعلنا . . . برزقين) And We have appointed on it your means of living and *also* for those of whom you are not the providers.[35]

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19. (O Prophet!).

20. *i. e.*, ridicule and mockery.

21. (and they will surely ridicule thee, O Prophet!).

22. *i. e.*, in the Holy Qur'ān.

23. (and provided to them a sign so manifest).

24. (in open, broad daylight without any suspicion of error or delusion).

25. So stubborn are they in their opposition to Islam! سحرت signifies 'deluded'.

26. (altogether, so that we would not believe after a still greater miracle).

27. *i. e.*, stars of the first magnitude.

28. *i. e.*, the heaven.

28-A. (by means of these stars).

29. (by means of shooting stars).

30. Or 'stoned.'

31. The devils constantly endeavour to ascend to the confines of the lowest heaven, and there overhearing the conversation of the angels respecting things decreed by God, obtain knowledge of the future, which they sometimes impart to men who by means of talisman or certain invocations make them to serve the purposes of magical performances.

32. Shooting stars are sometimes hurled at the devils when they endeavour stealthily to listen to the heavenly secrets.

33. (so that it may not shake and unsteadily move).

34. (in the balance of the Divine wisdom) *i. e.* in a balanced manner.

35. For instance, the beasts of the forest for whose provision man takes no care.

الحجر ١٥ ربما ١٤

خَزَآئِنُهٗ وَمَا نُنَزِّلُهٗۤ اِلَّا بِقَدَرٍ مَّعْلُوْمٍ ﴿٢١﴾ وَاَرْسَلْنَا الرِّيٰحَ لَوَاقِحَ فَاَنْزَلْنَا مِنَ السَّمَآءِ مَآءً فَاَسْقَيْنٰكُمُوْهُ ۚ
وَمَاۤ اَنْتُمْ لَهٗ بِخٰزِنِيْنَ ﴿٢٢﴾ وَاِنَّا لَنَحْنُ نُحْيٖ وَنُمِيْتُ وَنَحْنُ الْوٰرِثُوْنَ ﴿٢٣﴾ وَلَقَدْ عَلِمْنَا
الْمُسْتَقْدِمِيْنَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَاْخِرِيْنَ ﴿٢٤﴾ وَاِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ؕ اِنَّهٗ حَكِيْمٌ عَلِيْمٌ ﴿٢٥﴾ وَلَقَدْ ع
خَلَقْنَا الْاِنْسَانَ مِنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ ﴿٢٦﴾ وَالْجَآنَّ خَلَقْنٰهُ مِنْ قَبْلُ مِنْ نَّارِ السَّمُوْمِ ﴿٢٧﴾ وَاِذْ
قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ خَالِقٌۢ بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ ﴿٢٨﴾ فَاِذَا سَوَّيْتُهٗ وَنَفَخْتُ
فِيْهِ مِنْ رُّوْحِيْ فَقَعُوْا لَهٗ سٰجِدِيْنَ ﴿٢٩﴾ فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اَجْمَعُوْنَ ﴿٣٠﴾ اِلَّاۤ اِبْلِيْسَ ؕ اَبٰۤى اَنْ يَّكُوْنَ مَعَ

21. (وان . . . معلوم) And there is nothing of which there are not with Us the treasurers,[35] and We do not send it down save in a known measure.[37]

22. (وارسلنا . . . بخزنين) And We send the winds fertilizing,[38] then We send down water from the heaven, and We give it to you to drink, and of it you could not be the treasurers.[39]

23. (وانا . . . الوارثون) And verily We! We it is Who give life and death, and We *shall be* the survivors.[40]

24. (ولقد . . . المستاخرين) And assuredly We know those of you who have gone before and those who will come hereafter.

25. (وان . . . عليم) And verily thy Lord! He will gather them[41] and verily He is the Wise,[42] the Knowing.[43]

SECTION 3

26. (ولقد . . . مسنون) And assuredly We have created human being[44] from ringing clay of loam moulded.

27. (والجان . . . السموم) And the jinn, We had created them afore of the fire of the scorching wind.[45]

28. (واذ قال . . . مسنون) And *recall* when thy Lord said to the angels: I am about to create a man from ringing clay of loam moulded.

29. (فاذا . . . سجدين) then when I have formed him[46] and breathed into him of My spirit,[47] fall down unto him prostrate.[48]

30. (فسجد . . . اجمعون) So the angels prostrated themselves, all of them together.

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36. (unexhausted and inexhaustible).

37. *i. e.*, decreed and determined by Divine wisdom.

38. *i. e.*, filling the clouds with water, and fecundating the earth.

39. *i. e.*, you could not store them in a quantity that would make you independent of fresh rains.

40. (when all the creation shall be dead and annihilated).

41. *i.e.*, on the Day of Judgment and will requite all.

42. *i.e.*, dealing with everyone in accordance with His universal plan.

43. *i.e.*, well aware of the deeds of everyone.

44. *i. e.*, the first man who was no more than a mere human being. The 'first Ancestor' of mankind has been held to be of Divine nature, and even worshipped by the man's-worshippers. (PC. II. p. 311).

45. The genii are therefore neither gods nor demi-gods, but ordinary created beings, and mortal like men, only made of a different substance. The Bible while narrating this period of world's history speaks of the "Sons of God" and "giants" inhabiting the earth. (Ge. 6 : 2, 4).

46. (and fashioned him in due proportion).

47. (and this spirit, let it be noted, was at no time withdrawn). This strikes at the root of the Pauline Christianity which proceeds on the assumption that in consequence of the fall of Adam and Eve, the spirit which God breathed into the nostrils of Adam was withdrawn.

48. (making obeisance to him as God's vicegerent on the earth).

السّٰجِدِيْنَ ﴿٣١﴾ قَالَ يٰٓاِبْلِيْسُ مَا لَكَ اَلَّا تَكُوْنَ مَعَ السّٰجِدِيْنَ ﴿٣٢﴾ قَالَ لَمْ اَكُنْ لِّاَسْجُدَ لِبَشَرٍ خَلَقْتَهٗ
مِنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ ﴿٣٣﴾ قَالَ فَاخْرُجْ مِنْهَا فَاِنَّكَ رَجِيْمٌ ﴿٣٤﴾ وَّاِنَّ عَلَيْكَ اللَّعْنَةَ اِلٰى يَوْمِ
الدِّيْنِ ﴿٣٥﴾ قَالَ رَبِّ فَاَنْظِرْنِيْٓ اِلٰى يَوْمِ يُبْعَثُوْنَ ﴿٣٦﴾ قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِيْنَ ﴿٣٧﴾ اِلٰى يَوْمِ الْوَقْتِ
الْمَعْلُوْمِ ﴿٣٨﴾ قَالَ رَبِّ بِمَآ اَغْوَيْتَنِيْ لَاُزَيِّنَنَّ لَهُمْ فِي الْاَرْضِ وَلَاُغْوِيَنَّهُمْ اَجْمَعِيْنَ ﴿٣٩﴾ اِلَّا عِبَادَكَ
مِنْهُمُ الْمُخْلَصِيْنَ ﴿٤٠﴾ قَالَ هٰذَا صِرَاطٌ عَلَيَّ مُسْتَقِيْمٌ ﴿٤١﴾ اِنَّ عِبَادِيْ لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ اِلَّا مَنِ
اتَّبَعَكَ مِنَ الْغٰوِيْنَ ﴿٤٢﴾ وَاِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ اَجْمَعِيْنَ ﴿٤٣﴾ لَهَا سَبْعَةُ اَبْوَابٍ لِكُلِّ بَابٍ مِّنْهُمْ

31. (الا . . . الساجدين) But Iblis *did not;*[49] he refused to be with the prostrate?

32. (قال . . . الساجدين) *Allah* said: O Iblis! how is it that thou art not with the prostrate?

33. (قال . . . مسنون) He said: it was not for me that I should prostrate myself before a human being whom Thou hast created from ringing clay of loam moulded.

34. (قال . . . رجيم) *Allah* said: then get thee forth herefrom, verily thou art *one* damned.

35. (و ان . . . يوم الدين) And on thee *shall be* the curse of all on the Day of Judgment.

36. (قال . . . يبعثون) He said: Lord! respite me then till the Day *on which* people will be raised up.

37. (قال . . . المنظرين) *Allah* said: well, then thou art of the respited;

38. (الى . . . المعلوم) till the Day of the Time Known.[50]

39. (قال . . . اجمعين) He said: Lord! because Thou hast led me to err I will surely make *things* alluring to them on the earth, and I will surely seduce them all;

40. (الا . . . المخلصين) but not *such* of them *as are* Thy sincere bondmen.[51]

41. (قال . . . مستقيم) *Allah* said: this[52] is the path *leading* to Me straight;[53]

42. (ان . . . الغوين) verily as for My bondmen,[54] no authority shalt thou have over them.[55] except over erring ones who follow thee.[56]

43. (و ان . . . اجمعين) And verily Hell is the place promised to them all.

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49. See P. I. nn. 150, 151.

50. *i. e.*, ordained in the fore-knowledge of God.

51. (single-hearted in devotion to God).

52. 'The world is all the richer for having a devil in it, as long as we keep our foot upon his neck.' (James, *Varieties of Religious Experience*, p. 50).

53. *i. e.*, this path of sincere obedience leads to Me direct. Everybody can thus be saved and be admitted into the circle of the elect.

54. (who conceive Me as neither remote nor otiose but as Present and Active).

55. Thus Satan is in no sense a deity or sub-deity, nor is he 'the lord of the material world' as held by several peoples. The real source of evil lies, not in any outside agency, but in the voluntary action of man himself—in the apostasy of human will and intelligence from God.

56. *i. e.*, those who choose to follow thy suggestions of their own accord, out of their weakness.

الجزء ١٤ — ربما ١٤

جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾ ادْخُلُوهَا بِسَلَامٍ آمِنِينَ ﴿٤٦﴾ وَنَزَعْنَا مَا فِي صُدُورِهِم
مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴿٤٧﴾ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُم مِّنْهَا بِمُخْرَجِينَ ﴿٤٨﴾ نَبِّئْ عِبَادِي
أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾ وَنَبِّئْهُمْ عَن ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾ إِذْ دَخَلُوا
عَلَيْهِ فَقَالُوا سَلَامًا ۖ قَالَ إِنَّا مِنكُمْ وَجِلُونَ ﴿٥٢﴾ قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٣﴾ قَالَ أَبَشَّرْتُمُونِي
عَلَىٰ أَن مَّسَّنِيَ الْكِبَرُ فَبِمَ تُبَشِّرُونَ ﴿٥٤﴾ قَالُوا بَشَّرْنَاكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَانِطِينَ ﴿٥٥﴾ قَالَ وَمَن
يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٦﴾ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٧﴾ قَالُوا إِنَّا أُرْسِلْنَا

44. (لها . . . مقسوم) To it are seven portals; to each portal is a portion of them assigned.

SECTION 4

45. (ان . . . عيون) The *God*-fearing shall be amidst Gardens and springs.

46. (ادخلو . . . امنين) Enter there in peace, secure.[57]

47. (و نزعنا . . . متقبلين) And We will remove whatsoever of rancour may be in their hearts;[58] breathren *they*,[59] *sitting* upon couches facing each other.

48. (لا . . . بمخرجين) There shall touch them no toil there, nor shall they be *ever* driven forth from there.[60]

49. (نبى . . . الرحيم) Declare thou[61] to Me bondmen: verily I ! I am the Forgiving, the Merciful.

50. (و ان . . . الاليم) And verily My torment! that is the torment afflictive!

51. (و نبئهم . . . ابراهيم) And tell thou them of Ibrāhīm's guest.[62]

52. (اذ . . . وجلون) When they entered unto him, and said: peace! He said:[63] we are afraid of you.

53. (قالوا . . . عليم) They said: do not be afraid; we bear thee the glad tidings of a boy knowing.[64]

54. (قال . . . تبشرون) He said:[65] do you bear me the glad tidings when old age has touched me? Of what then you give me the glad tidings?

55. (قالوا . . . القنطين) They said: we bear thee the glad tidings of a truth;[66] do not be thou of the desponding.[67]

56. (قال . . . الضالون) He said: and who desponds of the mercy of his Lord except the astray?[68]

57. (قال . . . المرسلون) He said: what is your errand, O sent ones?

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57. Thus they will be greeted by the angels.

58. *i. e.*, all past sense of injury shall be obliterated from their hearts.

59. (realizing in full the ideal of perfect brotherhood).

60. All this joy and bliss will be everlasting.

61. (O Prophet !).

62. (who were angels in human form). See P. XII. n. 205.

63. (after he had served them with a feast and found that they were not partaking of the food).

64. *i. e.*, endowed with knowledge. See XII n. 206.

65. (wondering at the announcement, which considered as an event, seemed far from the ordinary).

66. *i. e.*, a fact the coming of which is perfectly certain.

67. *i. e.*, do not look at the ordinary, normal causes as that would generate despair.

68. (so I cannot be of the desponding in this sense).

إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٥٨﴾ إِلَّا آلَ لُوطٍ ۖ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴿٥٩﴾ إِلَّا امْرَأَتَهُ قَدَّرْنَا ۙ إِنَّهَا لَمِنَ الْغَابِرِينَ ﴿٦٠﴾
فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ﴿٦١﴾ قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ﴿٦٢﴾ قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ
يَمْتَرُونَ ﴿٦٣﴾ وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٤﴾ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا
يَلْتَفِتْ مِنكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٥﴾ وَقَضَيْنَا إِلَيْهِ ذَٰلِكَ الْأَمْرَ أَنَّ دَابِرَ هَٰؤُلَاءِ
مَقْطُوعٌ مُّصْبِحِينَ ﴿٦٦﴾ وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾ قَالَ إِنَّ هَٰؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ﴿٦٨﴾
وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ﴿٦٩﴾ قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ﴿٧٠﴾ قَالَ هَٰؤُلَاءِ بَنَاتِي إِن كُنتُمْ

58. (قالوا . . . مجرمين) They said: verily we have been sent to a people guilty——

59. (الا . . . اجمعين) *all* except the household of Lūṭ; surely we are going to deliver all of them;

60. (الا . . . الغبرين) but not his wife; we[69] have decreed that she will be of them who tarry.[70]

SECTION 5

61. (فلما . . . المرسلون) Then when the sent ones entered into the household of Lūṭ;

62. (قال . . . منكرون) he said: verily you are a people stranger.[71]

63. (قالوا . . . يمترون) They said: nay! we have come to thee with that of which they have been doubting;[72]

64. (و اتيناك . . . لصدقون) and we have brought to thee the truth,[73] and verily we say sooth.

65. (فاسر . . . تومرون) So set forth thou with thy household in a portion of the night, and follow thou their back, and let not one of you look back, and pass wither you are commanded.[74]

66. (و قضينا . . . مصبحين) And we decreed to him this commandment because the last of those was to be cut off in the *early* morning.

67. (و جاء . . . يستبشرون) And there came[75] the people of the city rejoicing:[76]

68. (قال . . . تفضحون) He said: verily these are my guests,[77] so humiliate me not;[78]

69. (و اتقوا الله . . . تخزون) and fear Allah,[79] and disgrace me not.[80]

70. (قالوا . . . العالمين) They said: had we not forbidden thee against the *outside* world?[81]

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69. (as instructed by God).

70. (and will be destroyed with the rest of the community).

71. (whom the people of Lot were wont to ill-treat). 'In Sodom every

one who gave bread and water to the poor was condemned to death by fire.' (JE. XI. p. 424) 'The people of Sodom had proclaimed that any hospitable person would be burned.' (JE. VIII. 186).

72. *i. e.*, with the execution of judgment.

73. *i. e.*, the inevitable doom.

74. *i. e.*, to the land of Syria. Or, according to the Bible, to the small city of Zoar. (Ge. 19 : 20-22).

75. (to Lot).

76. (at the news of the arrival of young and handsome strangers).

77. (and so entitled to respect and protection according to all laws of hospitality). 'While under the roof of his host, the guest was in security ; hence the earnest appeal of Lot to the men of Sodom——death, or something as bad he could suffer, rather than that his guests should be exposed to gross ill-treatment' (EBi. c. 2128).

78. (by insulting them).

79. (in respect of your beastly habits and inclinations).

80. (in the eyes of my guests).

81. See n. 71 above.

فٰعِلِيْنَ ﴿٧١﴾ لَعَمْرُكَ اِنَّهُمْ لَفِيْ سَكْرَتِهِمْ يَعْمَهُوْنَ ﴿٧٢﴾ فَاَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِيْنَ ﴿٧٣﴾ فَجَعَلْنَا عَالِيَهَا
سَافِلَهَا وَاَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّنْ سِجِّيْلٍ ﴿٧٤﴾ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْمُتَوَسِّمِيْنَ ﴿٧٥﴾ وَاِنَّهَا
لَبِسَبِيْلٍ مُّقِيْمٍ ﴿٧٦﴾ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّلْمُؤْمِنِيْنَ ﴿٧٧﴾ وَاِنْ كَانَ اَصْحٰبُ الْاَيْكَةِ لَظٰلِمِيْنَ ﴿٧٨﴾ فَانْتَقَمْنَا
مِنْهُمْ وَاِنَّهُمَا لَبِاِمَامٍ مُّبِيْنٍ ﴿٧٩﴾ وَلَقَدْ كَذَّبَ اَصْحٰبُ الْحِجْرِ الْمُرْسَلِيْنَ ﴿٨٠﴾ وَاٰتَيْنٰهُمْ اٰيٰتِنَا
فَكَانُوْا عَنْهَا مُعْرِضِيْنَ ﴿٨١﴾ وَكَانُوْا يَنْحِتُوْنَ مِنَ الْجِبَالِ بُيُوْتًا اٰمِنِيْنَ ﴿٨٢﴾ فَاَخَذَتْهُمُ الصَّيْحَةُ
مُصْبِحِيْنَ ﴿٨٣﴾ فَمَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ﴿٨٤﴾ وَمَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَآ اِلَّا

71. (قال . . . فاعلين) He said: these are my daughters,[82] if act you must.

72. (لعمرك . . . يعمهون) By thy life,[83] in their intoxication;[84] they were wandering bewildered.

73. (فاخذ تهم . . مشرقين) Then the shout took hold of them at the sunrise.

74. (فجعلنا . . . سجيل) And We made the upside thereof[85] downwards,[86] and We rained on them stones of baked clay.[87]

75. (ان . . . للمتوسمين) Verily in that are signs[88] for men of sagacity.

76. (و انها . . . مقيم) And verily they[89] are on a pathway lasting.[90]

77. (ان . . . للمؤمنين) Verily in that is a sign for the believers.

78. (وان . . . لظالمين) And the dwellers of the wood[91] surely were wrongdoers.

79. (فانتقمنا . . . مبين) So We took vengeance on them.[92] And verily both[93] are on a high-road open.[94]

SECTION 6

80. (و لقد . . . المرسلين) And assuredly the dwellers of Hijr[95] belied the sent ones.[96]

81. (و آتينهم . . معرضين) And We brought Our signs to them, but they turned away from them.

82. (و كانوا . . . آمنين) And they were hewing out houses from mountains *feeling* secure.[97]

83. (فاخذ تهم . . مصبحين) Then the shout took hold of them in the early morn.

84. (فما . . . يكسبون) Then availed them not what they had been earning.

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82. (of whom you can make rightful use). See P. XII. n. 237.

83. (O Prophet!) It is the absolute purity of the holy Prophet's life that is cited here as witness.

84. (of impure and beastly passions).

85. *i. e.*, of these cites.

86. *i. e.*, We overturned these cities. See P. XII. nn. 251, 252.

87. See P. XII. n. 251. The stones are said to be 'raining' because of their descending from the sky.

88. (recalling to mind awful punishment for the evil-doers).

89. *i. e.*, those ruins; a dismal desolate tract of land.

90. *i. e.*, on the permanent pathway between Arabia and Syria.

91. (near Madyan) ايكة signifies the thicket or collection of tangled trees. Noeldeke identifies this people with the Midianites; according to our commentators, the two tribes, though closely allied, were distinct.

92. (destroying them for their persistent disobedience).

93. *i. e.*, the ruins of the cities of the Plain and of the Wood.

94. *i. e.* plain to see.

95. Mt. Hijr stands about 150 miles on the rocky tract of land known by this name in the north of Arabia on the highway to Syria. It was inhabited by the tribe of Thamud, 'Hijra, in Ptolemy and Pliny, is an oasis staple town of the gold and frankincense caravan road from Arabia the Happy.' (Doughty, *Travel in Arabia Deserta*, I. p. 135) See also P. VIII. n. 542. "In ancient times here lived a godless and arrogant cave-dwelling people, the Thamūd, of which it is related in the Kur'ān that they hewed their houses out of rock .... The sandstone cliffs of *al-Hidjr* with the monuments carved in them are also called *Mudā'in Sālih* "Sālih's towns" after Sālih" (E.I., II. p. 301).

96. *i. e.*, the prophets of God.

97. "On all sides the nearby vertical walls of rock are carved by works of art—not built up of hewn stones, but cut out of the living rock itself." (D.B. IV. p. 439). See P. VIII. n. 548.

بِالْحَقِّ ۗ وَإِنَّ السَّاعَةَ لَآتِيَةٌ ۖ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾ إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٦﴾ وَلَقَدْ
آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴿٨٧﴾ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ
وَلَا تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾ وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾ كَمَا أَنْزَلْنَا
عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾ الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾ فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا
يَعْمَلُونَ ﴿٩٣﴾ فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾
الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ ۖ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

85. (و ما . . . الجميل) We have not created the heavens and the earth and what is in-between save with a purpose. And the Hour is surely coming. .So overlook them thou[98] with a seemly overlooking.[99]

86. (ان . . . العليم) Verily thy Lord! He is the Great Creator, the Knower.

87. (و لقد . . . العظيم) And assuredly We have given thee seven of the repetitions[100] and the Mighty Qur'ān.[101]

88. (لا . . . للؤمنين) Do not cast thy eyes toward what We have let the classes of *infidels*[102] enjoy,[103] and grieve not over them; and lower thy wings[104] to the believers.

89. (و قل . . . المبين) And say thou: verily I ! I am a plain warner.[105]

90. (كما . . . المقتسمين) Even as We have sent down[106] on the dividers[107]—

91. (الذين . . . عضين) those who made the scripture[108] bits[109].

92. (فوربك . . . اجمعين) By thy Lord, We will question them all;

93. (عما . . . يعملون) for what they have been doing.[110]

94. (فاصدع . . . المشركين) Promulgate thou[111] what thou art commanded, and turn away from the associators.

95. (انا . . . المستهزئين) Verily We will suffice thee *against* the mockers[112]—

96. (الذين . . . يعلمون) who set up along with Allah another god; presently they shall know.[113]

97. (و لقد . . . يقولون) And assuredly We know that thou straitenest thy breast[114] by what they say.[115]

98. (فسبح . . . الساجدين) So hallow thou the praise of thy Lord, and be thou of the prostrates.

99. (و اعبد . . . اليقين) And worship thou thy Lord until there comes to thee the Certainty.[116]

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98. (O Prophet !).

99. (the crimes of the present-day infidels).

100. *i. e.*, of the oft-repeated verses: ***Surat ul Fātiha,*** or the first chapter of the Qur'ān, which consists of seven verses and has to be repeated in every prayer. 'The simple and meaningful ***fatihah,*** often likened to the Lord's Prayer, is reiterated by the faithful Moslem about twenty times a day. This makes it one of the most often repeated formulas ever devised.' (Hitti. *op. cit.*, p. 131).

101. (itself ; so look at these incomparable and invaluable gifts, and overlook the ridicule and persecution of the infidels.) That the Qur'ān is one of the mightiest works in existence is acknowledged even by the unfriendly Christians. 'The Kuran is undoubtedly the most influential book in the world after the Bible.' *The Columbia Encyclopaedia* (C. 983). See also P.I. n. 30.

102. *i. e.*, various sects and classes of the infidels.

103. (in their brief little lives).

104. (in meekness). خفض جناحيه means, 'He made himself gentle, easy to deal with, compliant.' (LL)

105. (of punishment).

106. (punishment).

107. *i. e.*, those who have made division of their Scripture into arbitrary parts, accepting some and rejecting others.

108. The word قرآن is here to be taken in its literal, not technical, sense. (Zm.)

109. The phrase may also mean : 'Those who pronounced the Kuran to be lie, or enchantment', from عضته and عضرن signifying enchantment.' (LL)

110. (and will requite each accordingly).

111. (aloud and fearlessly). 'It was the mission of his life to proclaim that God is One, and he succeeded.' (Rodwell, *The Kuran,* Preface, p. XXII).

112. The Prophet holding his enemies at bay, 'to outward appearance defenceless, and with his little band as it were in the lion's mouth, yet trusting in His almighty power whose Messenger he believed himself to be, resolute and unmoved, presents a spectacle of sublimity paralleled only by such scenes in the ancient Sacred Records as that of the people of Israel'. (Muir. *op. cit.*, p. 126).

113. (their folly).

114. *i. e.*, thy heart is deeply distressed.

115. (by their of denial and defiance).

116. meaning 'death.'

النحل ١٦ سورة النحل مكية ١٢٨ ع ١٦

بسم الله الرحمن الرحيم

أتى أمر الله فلا تستعجلوه سبحانه وتعالى عما يشركون ① ينزل الملئكة بالروح من
أمره على من يشاء من عباده أن أنذروا أنه لا إله إلا أنا فاتقون ② خلق السموت
والأرض بالحق تعالى عما يشركون ③ خلق الإنسان من نطفة فإذا هو خصيم مبين ④
والأنعام خلقها لكم فيها دفء ومنفع ومنها تأكلون ⑤ ولكم فيها جمال حين تريحون

Sūrat-un-Nahl

The Bee. XVI

(Makkan, 16 Sections and 128 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (اتى . . . يشركون) The affair of Allah[117] comes,[118] so do not seek to hasten it.[119] Hallowed be He and Exalted above what they associate.[120]

2. (ينزل . . . فاتقون) He sends down the angels with the spirit[121] by His command upon whosoever of His bondmen He wills:[122] warn[123] that there is no god but I, so fear Me.

3. (خلق . . . يشركون) He[123-A] has created[123-B] the heavens and the earth[123-C] with a purpose.[123-D] Exalted is He above what they associate.

4. (خلق . . . مبين) He has created man from a drop, and lo! he[124] is a disputant open.

5. (و الانعام . . . تاكلون) And the cattle! He has created them. For you in them there is warmth[125] and *other* profits[125-A] and of them you eat.[126]

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117. *i. e.*, His inevitable decree; or, His threatened punishment.

118. (to pass, surely and soon enough). The phrase may also mean: 'The threatened punishment ordained of God hath, as it were, come: so near is it, that it is as though it had already come; therefore desire ye not to hasten it'. (LL).

119. (in your foolishness, O Makkan pagans!).

120. (with Him).

121. *i. e.*, the Revelation.

122. (with this message——).

123. (mankind).

123-A. (and not anyone else).

123-B. (out of nothing).

123-C. (Both of which are mere created objects, not divinities).

123-D. (not for nothing).

124. ——the ungrateful creature!——

125. Or 'warm clothing'. دِفْء is both 'warmth or heat,' and 'a thing or garment or covering that renders one warm, or hot, of wool, or the like, or of camel's fur.' (LL). Here the word means the skins of animals and their wool and hair, all used for human clothing. The material, of which the Bedouin clothes are made is mainly wool, obtained from this domestic animal. With the exception of the shirt and handkerchief; the mantle, the skull cap, the 'iqal and sometimes even the belt, are all made of camel's hair or sheeps wool'. (Inayatullah, *op. cit.*, p. 118),

125-A. Domestic animals are the very stock-in-trade of the nomad Arabs, 'the source of their daily diet (milk) and of their woollen clothing, and their only means of transport across the vast sandy deserts' (Inayatullah, *op. cit.*, p. 93). See also n. 280 below.

126. This reminds once more that the cattle are meant for human use, not for veneration and worship, as practised by various polytheistic peoples in India, Egypt and Babylonia. The early Semites too 'like other pastoral peoples paid great reverence to cattle, their kinship with whom they had long continued to recognise.' (EBi c. 715).

وَحِيْنَ تَسْرَحُوْنَ ۝٦ وَتَحْمِلُ اَثْقَالَكُمْ اِلٰى بَلَدٍ لَّمْ تَكُوْنُوْا بٰلِغِيْهِ اِلَّا بِشِقِّ الْاَنْفُسِ ؕ اِنَّ رَبَّكُمْ
لَرَءُوْفٌ رَّحِيْمٌ ۝٧ وَّالْخَيْلَ وَالْبِغَالَ وَالْحَمِيْرَ لِتَرْكَبُوْهَا وَزِيْنَةً ؕ وَيَخْلُقُ مَا لَا تَعْلَمُوْنَ ۝٨ وَعَلَى
اللّٰهِ قَصْدُ السَّبِيْلِ وَمِنْهَا جَآئِرٌ ؕ وَلَوْ شَآءَ لَهَدٰىكُمْ اَجْمَعِيْنَ ۝٩ هُوَ الَّذِيْٓ اَنْزَلَ مِنَ السَّمَآءِ ع
مَآءً لَّكُمْ مِّنْهُ شَرَابٌ وَّمِنْهُ شَجَرٌ فِيْهِ تُسِيْمُوْنَ ۝١٠ يُنْۢبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُوْنَ وَالنَّخِيْلَ وَ
الْاَعْنَابَ وَمِنْ كُلِّ الثَّمَرٰتِ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّتَفَكَّرُوْنَ ۝١١ وَسَخَّرَ لَكُمُ الَّيْلَ وَالنَّهَارَ ۙ وَ
الشَّمْسَ وَالْقَمَرَ ؕ وَالنُّجُوْمُ مُسَخَّرٰتٌۢ بِاَمْرِهٖ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ۝١٢ وَمَا ذَرَاَ لَكُمْ

6. (و لكم . . . تسرحون) And for you there is a beauty in them as you drive them at the eventide and as you drive them out to pasture.

7. (وتحمل . . . رحيم) And they bear your loads to a city which you could not reach except with travail of souls;[127] verily your Lord is Kind, Merciful.

8. (والخيل . . . تعلمون) And *He has created* horses and mules and asses that you may ride them,[128] and as an adornment;[129] and He creates what you do not know.[130]

9. (و على . . . اجمعين) And upon Allah is the direction of the way,[131] and of that is *some* crooked,[132] and had He willed,[133] He would have guided you all.[134]

SECTION 2

10. (هوالذى . . تسيمون) He it is who sends down from the heaven water for you, from which is drinking and from which are trees[135] from which you pasture *your herds*.

11. (ينبت . . . يتفكرون) He grows thereby the corn and olive[136] and date-palms[137] and grapes[138] and all manner of fruit. Verily in that is a sign[139] for a people who ponder.[140]

12. (وسخر . . يعقلون) And He has subjected[141] to you the night and the day and the sun and the moon,[142] and the stars[143] are subjected by His command. Verily in that are signs for a people who understand.

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127. *i. e.*, with difficulty and distress.

128. 'The horses of Najd, the donkeys of Al-Hasa and the dromedaries of 'Umān are world famous.' (Hitti, *op. cit.*, p. 22). 'By virtue of its hardness and power of endurance, the ass is hardly less suitable for Arabia than the camel; while for transport purposes, it is decidedly more important than the horse, because it is patient of thirst and need only be watered every second day . . . . Donkeys are numerous in villages and towns, where they are used not only for riding but also for raising water from irrigation wells'. (Inayatullah, *op. cit.*, p. 70) The gusto and pride, with which the Arab warrior-poet describes the fine points of his valued

mare and the martial exploits performed on its back, are well known to all readers of Arabic poetry. (*ib.* p. 68).

129. The proper relation of man with all these creatures is not of adoring them but of understanding and using them. They are neither the incarnation of a deity, nor the receptacle of any indwelling divine soul; they are merely a means of transport and a source of power and wealth to man. The phenomena of zoolatry have been assigned three distinct motives by the anthropologists. (PC. II. p. 237 ff):—

(*a*) direct worship of the animal for itself.

(*b*) indirect worship of it as a fetish acted through by a deity, and

(*c*) veneration for it as a totem or representative of a tribe-ancestor. Clearly all these notions are false and fanciful and an insult to human intelligence. Horse has been a specially holy animal (ERE. I. p. 519), while an ass cult too has not been unknown (ERE I. pp. 501-502).

130. This may allude to the future modes of transport., unknown and unthinkable at the time of the revelation of the Holy Qur'ān.

131. (to those who seek it).

132. *i. e.*, there are other ways that do not lead to Him.

133. (in consonance with His universal Plan).

134. (irrespective of one's seeking that Way or not).

135. Or 'shrubs' or 'bushes'.

136. See P. VIII. n. 148; P. XVIII. n. 26.

137. Dates are a staple article of food among the shrubs, and are noted for their high nutritious value, only a handful of them sufficing an Arab for days. Palm is 'an evergreen tree growing in tropical climates in a dry atmosphere . . . . The tree was plentiful in Palestine in ancient times . . . . The date-palm was put to many uses. The fruit was used for food, and from it a drink was distilled,' (JE. IX. p. 505). 'The tree' ranges from the Canary Islands through Northern Africa and the southeast of Asia to India. It has been cultivated and much prized throughout most of these regions from the remotest antiquity. In Arabia it is the chief source of national wealth, and its fruit forms the staple article of food in the country . . . . All parts of the date-palm yield valuable economic products. Its trunk furnishes timber for house-building and furniture; the leaves supply thatch; their footstalks are used in fuel, and also yield a fibre for cordage'. (EBr. VII. pp. 68-69). 'Those who, like most Europeans at home, only know the date from the dried specimens of that fruit shown beneath a label in shop-windows, can hardly imagin how delicious it is when eaten fresh and in Central Arabia' (W. G. Palgrave quoted in EBr. VII, p. 68). Among the Arabian flora the date-palm tree is queen. It bears the most common and esteemed fruit: the fruit تمر (*tamr*) par excellence. Together with milk it provides the chief item on the menu of the Bedouin, and,

except for camel flesh, is his only solid food'. (Hitti, *op. cit.*, p. 19).

138. 'The grape is of the most nourishing and wholesome of fruits. In illness it is cooling and refreshing. The content of nourishing sugar is very high in ripe grapes, ... The grape cure is a long established method of treating corpulence, bronchial catarrh, obstinate constipation and catarrh of the intestine (Riddle, *Family Encyclopedia of Medicine*, II, p. 1042). 'Few fruits', says another modern medical authority, 'have such excellent food value as grapes. Their juice has been termed "vegetable milk" due to its close approach in constituency to that of human milk. From earliest times grape and grape juice have been synonymous with herb and medicine . . . In general, it may be said that there are few cases in which grapes do not assist in the more healthful regulation of the system and the overcoming of ill-health'.

139. (of His beneficence and providence).

140. This strikes at the root of Nature-worship and the cult of Nature-gods. There are no such curiosities in Nature as a 'God of Agriculture', a 'Patron of husbandry', etc. In civilized Greece annual festivals, known as Adonia, were held in honour of Adonis, the 'Vegetation Spirit'. The cults of Apollo, as the protector of the fruits of the earth and the lower animals, of Aphrodite, as the bestower of all animal and vegetable fruitfulness, and of Attis, as the god of vegetation, are also well known to the students of Greek and Roman history.

141. (to His service).

142. *i. e.*, all these are made to subserve you and are not to be the objects of your worship. For Night-worship, Day-worship, Sun-worship, and Moon-worship see P. XIII. n. 466.

143. Which loom so large in the history of polytheism.

فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ ﴿١٣﴾ وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ
لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا ۖ وَتَرَى الْفُلْكَ مَوَاخِرَ فِيهِ
وَلِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾ وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا
لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾ وَعَلَامَاتٍ ۚ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾ أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ ۗ أَفَلَا
تَذَكَّرُونَ ﴿١٧﴾ وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿١٨﴾ وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ
وَمَا تُعْلِنُونَ ﴿١٩﴾ وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾ أَمْوَاتٌ

13. (وما . . . يذكرون) And *He has subjected to you* what He has multiplied for you on the earth of various kinds. Verily in that is a sign for a people who receive admonition.

14. (وهوالذى . . تشكرون) And He it is who has subjected *to you* the sea[144] that you may eat of it fresh flesh,[144-A] and bring forth out of it ornaments[145] you wear. And thou[146] seest ship ploughing therein,[147] and *it is* in order that you may seek of His grace[148] and that haply you may be grateful.

15. (والقى . . تهتدون) And He has cast firm mountains on the earth lest it move away with you,[149] and rivers and paths that haply you may be directed.[150]

16. (علمت . . يهتدون) And *also* landmarks;[151] and by stars they are guided.[152]

17. (افمن . . . تذكرون) Is one who creates as one who can not create?[153] Will you not be admonished?

18. (وان . . . رحيم) And if you would count the favours of Allah you could not compute them;[154] verily Allah is Forgiving,[155] Merciful.[156]

19. (والله . . . تعلنون) And Allah knows what you keep secret and what you want to make known.

20. (والذين . . يخلقون) Those upon whom they call besides Allah[157] have not created aught and are *themselves* created.

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144. (to His service). There have been peoples worshipping both rivers and seas. 'Rivers are often worshipped . . . . as divine or as fertile mothers, while in Egypt the Nile was worshipped as a man. More usually, however, the cult developed into one paid to gods or spirits of rivers.' (ERE. IX. p. 204) 'Like the earth, the sea has a double aspect. There are sea-gods, but the sea itself is a great being, feared by men yet also beneficent and worshipped, while even the personified sea-god is sometimes spoken of as the sea itself . . . . ' (*ib.*)

144-A. *i. e.*, fish. That fish is a source of fresh food for man goes without saying. But that it is also a staple diet, both in its fresh and dried forms of a large number of Arabs in perhaps not so well-known. 'The people of coastal districts,

who combine fishing with other occupations, consume much fish. It is not only eaten fresh, but considerable quantities of it, including such varieties as sardines, mackerel, rock-fish and cod are caught, dried and salted at certain inhabited points on the coast and sent into the interior as merchandise.' (Inayatullah, *Geographical Factors in Arabian Life and History*, p. 95). Arabian fisheries 'are carried on along the whole extent of the coast-line, *i. e.*, on the 'Oman coast, at Bahrain, in Hadramaut, in the Aden district and on the shores of Red Rea. Large quantities of fish are consumed locally as well as dried to be sent to the interior. The seer-fish also yields lamp-oil (*ib.* p. 95 f. n.).

145. (as pearls and corals).

146. (O reader!).

147. There is a definite allusion here to the invention of steam-ships, مواخر signifying 'ships cleaving the water with their steams or thrusting the water with their steams.' (LL)

148. (and bounty, by means of commerce and sea trade).

149. See P. XIV. n. 33, above.

150. (by their means).

151. (which serve as guide-posts).

152. Stars serve as guides not only in a country like Arabia where people travel by night through the deserts, but they are also of immense value to the mariners.

153. (such as your nature-gods).

154. See P. XIII. n. 468.

155. (so He shall forgive even a polytheist once he sincerily repents and recants).

156. (so there is no dearth of God's beneficence even for the infidels in this world).

157. (whether of nature-gods, or or hero-gods, or fetish-gods etc.).

غَيْرُ أَحْيَآءٍ ۖ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٢١﴾ إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۚ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
قُلُوبُهُم مُّنكِرَةٌ وَهُم مُّسْتَكْبِرُونَ ﴿٢٢﴾ لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ لَا
يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾ وَإِذَا قِيلَ لَهُم مَّاذَا أَنزَلَ رَبُّكُمْ ۙ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٤﴾ لِيَحْمِلُوا
أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ ۙ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ ۗ أَلَا سَاءَ مَا يَزِرُونَ ﴿٢٥﴾
قَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُم مِّنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِن فَوْقِهِمْ وَ
أَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾ ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ

21. (اموات . . . يبعثون) Lifeless *are they*, not alive, they know not when they will be raised up.[158]

SECTION 3

22. (الهكم . . . مستكبرون) God of you *all* is One God;[159] so those who do not believe in Hereafter—their hearts are perverse[160] and they are stiff-necked.

23. (لا جرم . . . المستكبرين) Allah undoubtedly knows what they keep secret and what they want to make known; verily He loves not the stiff-necked.

24. (و اذا . . . الاولين) And when it is said to them: what is it that your Lord has sent down?[161] they say: fables of the ancient.[162]

25. (ليحملوا . . . يزرون) *As a result* they will bear their loads in full on the Day of Judgement and *some* of the loads of those whom they have led astray without any knowledge. Lo! vile is the load they shall bear!

SECTION 4

26. (قد . . . يشعرون) Surely there plotted[163] those before them, but Allah came upon their structures from their foundations, so the roof fell upon them from above them,[164] and the torment came to them whence they perceived not.

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158. (to receive Judgment). So powerless and so insignificant are they! "One only without a second" as the Hindu Scriptures have it.

159. (O mankind!). See P. II. nn. 107, 108.

160. (deliberately refusing to recognize the truth). 'The monotheistic idea,' says Palmer, 'was not new to the Arabs but it was distasteful. and particularly so to the Qurais, whose supermacy over the other tribes, and whose worldly prosperity arose from the fact that they were the hereditary guardians of the national collection of idols kept in the sanctuary at Mecca.' And the cry of Islam therefore naturally 'sounded like a revolutionary watch-word, a radical-party cry, which the conservative Meccans could not afford to despise and which they combated very energetically.' (Palmer, 'The Quran', Intro. p. xlix).

161. (upon the holy Prophet).

162. See P. VII. n. 321.

163. (against their prophets).

164. *i. e.*, He overthrew their designs completely and frustrated all their deeply-laid plots.

كُنتُمْ تُشَاقُّونَ فِيهِمْ ۚ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٢٧﴾
الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ ۖ فَأَلْقَوُا السَّلَمَ مَا كُنَّا نَعْمَلُ مِن سُوءٍ ۚ بَلَىٰ
إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾ فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ فَلَبِئْسَ مَثْوَى
الْمُتَكَبِّرِينَ ﴿٢٩﴾ وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنزَلَ رَبُّكُمْ ۚ قَالُوا خَيْرًا ۗ لِّلَّذِينَ أَحْسَنُوا فِي هَٰذِهِ الدُّنْيَا
حَسَنَةٌ ۚ وَلَدَارُ الْآخِرَةِ خَيْرٌ ۚ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣٠﴾ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا تَجْرِي مِن
تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ ۚ كَذَٰلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣١﴾ الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ

27. (ثم . . . الكفرين) Then on the Day of Judgement He will disgrace them and say: where are My associates regarding whom you used to cause cleavage? Those who are given knowledge[165] will say: verily the disgrace and ill-hap to-day are upon the infidels—

28. (الذين . . . تعملون) those whom the angels cause to die while they are wronging[166] themselves,[167] and *only* then they proffer submission: we have not been working any evil.[168] *Yea!* Allah is the Knower of what they have been doing;[169]

29. (فادخلوا . . . المتكبرين) so enter the portals of Hell *as* abiders therein. Vile is the abode of the arrogant.

30. (وقيل . . . المتقين) And *when* it is said to the *God*-fearing[170] what is it that your Lord has sent down?[171] They say: *that which* is good. For those who do good is good in the world, and better *still* is the dwelling in the Here-after. Excellent is the dwelling of the *God*-fearing—

31. (جنت . . . المتقين) Gardens Everlasting which they shall enter, streams running beneath, theirs then *shall be* whatsoever they will. Thus does Allah recompense the *God*-fearing—

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165. *i. e.*, the prophets and the men of God in general.

166. *i. e.*, are yet unrepentant and in a state of unbelief.

167. *i. e.*, after the time for repentance is over.

168. (knowingly and deliberately). Their excuse would avert to this: whatever we might have done we did from ignorance, not from obstinacy or malice.

169. (and of your motives and springs of conduct; so now no excuse of yours is entertainable).

170. *i. e.*, obedient to their Lord).

171. (on the Prophet).

طَيِّبِينَ ۙ يَقُولُونَ سَلٰمٌ عَلَيْكُمُ ۙ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ
الْمَلٰٓئِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ ۚ كَذٰلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ وَمَا ظَلَمَهُمُ اللّٰهُ وَلٰكِنْ
كَانُوٓا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾ فَأَصَابَهُمْ سَيِّاٰتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٤﴾ وَ
قَالَ الَّذِينَ أَشْرَكُوا لَوْ شَآءَ اللّٰهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَآ اٰبَآؤُنَا وَلَا حَرَّمْنَا مِنْ دُونِهِ
مِنْ شَيْءٍ ۚ كَذٰلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلٰغُ الْمُبِينُ ﴿٣٥﴾ وَلَقَدْ بَعَثْنَا
فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللّٰهَ وَاجْتَنِبُوا الطَّاغُوتَ ۚ فَمِنْهُمْ مَنْ هَدَى اللّٰهُ وَمِنْهُمْ مَنْ

32. (الذين . . . تعملون) those whom the angels take away *while they are goodly*,[172] saying: peace be upon you, enter the Garden for what you have been working.[173]

33. (هل . . . يظلمون) Do they await[174] that the angels should come to them[175] or the command of thy Lord should come?[176] Thus did those before them.[177] Allah wronged them not, but they were wont to wrong themselves.

34. (فاصابهم . . . يستهزؤن) Then there befell them the vices[178] of what they had worked, and then surrounded them that at which they had been mocking.[179]

SECTION 5

35. (وقال . . . المبين) And those who associate say:[180] had God willed[181] we would not have worshipped aught besides Him, *neither* our fathers; nor we would have forbidden aught[182] apart from Him.[183] Thus did those before them.[184] Naught is then on the messengers excepting a plain preaching.[185]

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172. (of all traces of infidelity and impiety), *i. e.*, are perfect Muslims.

173. (of good). 'The way of salvation', comments a Christian conmmentator, 'is still by works. The idea of salvation by grace, in a Christian sense, or by atonement, is nowhere to be found in the Qur'ān.' To remark this is not so much a dispraise of the Qur'ān as paying it an unconscious compliment.

174. *i. e.*, the pagans.

175. (to part their souls from their bodies).

176. (to pass).

177. *i. e.*, they also persisted in their ways of impiety and unbelief.

178. *i. e.*, the natural, inevitable evil consequences.

179. *i. e.*, the Divine Judgment.

180. (by way of justifying their polytheism).

181. *i. e.*, had He really disapproved of idolatry and polytheism.

182. (of the lawful things).

183. *i. e.*, without His cammand. The fallacy, which the pagans' argument involved, lay in their confusion of the 'will' of God—the liberty He has allowed mankind in the choice of their actions—with His pleasure or command; in not distinguishing between the physical laws of God's universe from His moral law. Because He in His grand, universal Plan, has created venomous reptiles it does not follow that He approves of men being bitten by the snakes. Because He has endowed men with *power* to steal and *capacity* to kill, it does not follow that He is pleased with house-breaking and murder.

184. *i. e.*, equally unreasonable their predecessors have been.

185. (of the Divine messages).

حَقَّتْ عَلَيْهِ الضَّلٰلَةُ ۚ فَسِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ﴿٣٦﴾ اِنْ
تَحْرِصْ عَلٰى هُدٰىهُمْ فَاِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ يُّضِلُّ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿٣٧﴾ وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ
اَيْمَانِهِمْ ۙ لَا يَبْعَثُ اللّٰهُ مَنْ يَّمُوْتُ ۚ بَلٰى وَعْدًا عَلَيْهِ حَقًّا وَّلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٣٨﴾
لِيُبَيِّنَ لَهُمُ الَّذِيْ يَخْتَلِفُوْنَ فِيْهِ وَلِيَعْلَمَ الَّذِيْنَ كَفَرُوْٓا اَنَّهُمْ كَانُوْا كٰذِبِيْنَ ﴿٣٩﴾ اِنَّمَا قَوْلُنَا لِشَيْءٍ
اِذَآ اَرَدْنٰهُ اَنْ نَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ ﴿٤٠﴾ وَالَّذِيْنَ هَاجَرُوْا فِي اللّٰهِ مِنْۢ بَعْدِ مَا ظُلِمُوْا لَنُبَوِّئَنَّهُمْ
فِي الدُّنْيَا حَسَنَةً ۭ وَلَاَجْرُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿٤١﴾ الَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿٤٢﴾

36. (ولقد . . المكذبين) And assuredly We have raised in every community a messenger saying: worship Allah and avoid the devil [186]. Then of them *were some* whom Allah guided, and of them *were some* upon whom the straying was justified. So travel about the land and behold how has been the end of the beliers.

37. (ان . . . ناصرين) If thou[187] art[188] solicitous for their guidance, then verily Allah does not guide whom He sends astray[189] and for them there are no helpers.

38. (واقسموا . . يعلمون) They[190] swear by God the most solemn of oaths that God would not raise him who dies. Yea! it is a promise on Him incumbent, but most men know not.[191]

39. (ليبين . . . كاذبين) *This will be* in order that He may manifest to them that wherein they differ,[192] and that those who disbelieved should *come to* know[193] that they had been liars.

40. (انما . . .. فيكون) Our only saying unto a thing, when We intend it, is that We say to it: be; and it becomes.[194]

SECTION 6

41. (والذين . . . يعلمون) And those who have emigrated for *the sake of* Allah after they had been wronged,[195] We will surely settle them well in the world, and the wage of the Hereafter is greater, if they[196] but knew.[197]

42. (الذين . . يتوكلون) *They are those* who bear in patience,[198] and in their Lord they trust.

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186. For طاغوت see P. III. n. 35.

187. (impelled by thy strong sense of benevolence, O Prophet!).

188. (still).

189. (on account of their obstinate refusal to see the truth).

190. *i. e.*, the Makkan pagans who denied the fact of Resurrection.

191. *i. e.*, have no belief in the said doctrine in spite of clear arguments and evidences.

192. *i. e.*, for the final vindication of the Truth.

193. (by ocular demonstration).

194. See P. I. nn. 530, 531.

195. (and severely persecuted).

196. *i. e.*, the infidels.

197. (the indescribable happiness of the Hereafter).

198. (every hardship and distress).

وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا نُّوْحِيْٓ اِلَيْهِمْ فَسْـَٔلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ﴿۴۳﴾
بِالْبَيِّنٰتِ وَالزُّبُرِ ۭ وَاَنْزَلْنَآ اِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُوْنَ ﴿۴۴﴾
اَفَاَمِنَ الَّذِيْنَ مَكَرُوا السَّيِّاٰتِ اَنْ يَّخْسِفَ اللّٰهُ بِهِمُ الْاَرْضَ اَوْ يَاْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا
يَشْعُرُوْنَ ﴿۴۵﴾ اَوْ يَاْخُذَهُمْ فِيْ تَقَلُّبِهِمْ فَمَا هُمْ بِمُعْجِزِيْنَ ﴿۴۶﴾ اَوْ يَاْخُذَهُمْ عَلٰي تَخَوُّفٍ ۭ فَاِنَّ رَبَّكُمْ
لَرَءُوْفٌ رَّحِيْمٌ ﴿۴۷﴾ اَوَلَمْ يَرَوْا اِلٰى مَا خَلَقَ اللّٰهُ مِنْ شَيْءٍ يَّتَفَيَّؤُا ظِلٰلُهٗ عَنِ الْيَمِيْنِ وَالشَّمَاۗىِٕلِ سُجَّدًا لِّلّٰهِ
وَهُمْ دٰخِرُوْنَ ﴿۴۸﴾ وَلِلّٰهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ مِنْ دَاۗبَّةٍ وَّالْمَلٰۗىِٕكَةُ وَهُمْ لَا يَسْتَكْبِرُوْنَ ﴿۴۹﴾

43. (وما . . . لا تعلمون) And We sent not before thee[199] *any* but men[200] to whom We Revealed; so ask you[201] the people of the Admonition if you know not.[202]

44. (بالبينت . . يتفكرون) *We sent them* with evidences and scriptures. And We have sent down unto thee[203] the Admonition that thou mayest expound unto mankind what has been revealed toward them, and that haply they may reflect.

45. (افامن . . يشعرون) Do then those who have plotted vices[204] feel secure that Allah will not[205] sink them into the earth or that the torment may come from whence they know not?

46. (او ياخذهم . . . بمعجزين) Or, that He will *not* seize them[206] in their going to and fro? so that they cannot escape.

47. (او ياخذهم . . . رحيم) Or, that He will *not* seize them by *giving them* a fright?[207] verily thy Lord is Kind, Merciful.[208]

48. (اولم . . . داخرون) Have they not observed the things Allah has created? Shadows thereof turn themselves on the right and the left bowing themselves before Allah, and they[209] are lowly.

49. (ولله . . . يستكبرون) And before Allah bows itself whatever is in the heavens and whatever is in the earth of the living creatures and *also* the angels; and they[210] are not stiff-necked.

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199. (as Our apostles, O Prophet!).

200. (and mortals, not angels and immortals).

201. (O Makkan pagans!).

202. (this fact yourselves). 'The Admonition' is another name for 'Scripture'.

203. (O Prophet!).

204. (to vanquish the religion of God).

205. (in consequence of their persistent misdeeds).

206. (with some other sudden calamity).

207. (of destruction that is gradual, such as by famine, epidemic etc.).

208. (so that He grants even to the worst criminals long respite).

209. *i. e.*, the objects of which they are shadows.

210. *i. e.*, the angels.

يَخَافُونَ رَبَّهُمْ مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَٰهَيْنِ اثْنَيْنِ ۖ إِنَّمَا هُوَ إِلَٰهٌ
وَاحِدٌ ۖ فَإِيَّايَ فَارْهَبُونِ ﴿٥١﴾ وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا ۚ أَفَغَيْرَ اللَّهِ تَتَّقُونَ ﴿٥٢﴾ وَمَا
بِكُم مِّن نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ ﴿٥٣﴾ ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنكُمْ إِذَا
فَرِيقٌ مِّنكُم بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۚ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾ وَيَجْعَلُونَ
لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ ۗ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ ﴿٥٦﴾ وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ
سُبْحَانَهُ ۙ وَلَهُم مَّا يَشْتَهُونَ ﴿٥٧﴾ وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾

50. (يخافون . . يومرون) They fear their Lord above them and do what they are commanded.[211]

SECTION 7

51. (وقال . . . فارهبون) Allah has said: take not *to you* two gods;[212] He is only one God.[213] So dread Me, Me alone.

52. (وله . . . تتقون) His is whatsoever is in the heavens and the earth,[214] and unto Him obedience is *due* perpetually;[215] will you then fear *any* other than Allah?[216]

53 (وما . . . تجئرون) And whatsoever of favours is with you is from Allah; then when distress afflicts you, to Him you cry out.[217]

54. (ثم . . . يشركون) Then when He removes the distress from you, forthwith a party of you associates *others* with their Lord —

55 (ليكفروا . . تعلمون) that they may show ingratitude for what We have bestowed upon them. Enjoy then,[218] presently you shall know.[219]

56. (ويجعلون . . تفترون) And they appoint for what they know not[220] a portion of what We have provided them.[221] By Allah! you shall surely be questioned regarding what you have been fabricating.

57. (و يجعلون . . يشتهون) And they appoint for Allah daughters[222]—Hallowed be He!—and for themselves what they desire.[223]

58. (و اذا . . . كظيم) And when there is announced unto any of them a female,[224] his face remains darkened the whole day and is wroth inwardly[225]——

211. That is the true position of angels; neither gods, nor demi-gods, they are but His absolutely obedient servants.

212. This repudiates 'dualism' in all its forms and shades, specially the Zoroastrian doctrine of two gods or two ultimate principles, Ahriman and Ormazd. 'At the beginning of things there existed the two spirits who represented good and evil. Both spirits possess creative power, which manifests itself positively in the one and negatively in the other.' (EBr. XXII. p. 988) Dualism, however, is not

confined to the Zoroastrian religion. Its 'rudimentary forms . . . . the antagonism of a Good and Evil Deity are well known among the lower races of mankind.' (PC. II. p. 316) 'Now, in earlier ages mankind has been found believing in many gods, or in two original spiritual principles or gods, the one good and the other evil, which are at conflict in the universe. This latter belief, which we call dualism, is so congruous with part of our experience, both within ourselves and without ourselves, that it is always reviving. Nevertheless I think that, like polytheism properly so-called, it is rationally impossible for us to-day. The science of nature has demostrated the absolute unity of nature. Good and evil, as we know them in experience, mind and matter, the world of moral purpose and the world of material things, are not the product of two separate original forces. They are knit into one another as phases in one whole, results of one force, one system of interconnected law. The universe, material and spiritual, is as Spinoza said, one and (in some sense) of one substance; and God, if there be a God, in part manifest and in part concealed in nature, is one only.' (Gore, *Belief in God*, p. 46).

213. (in Person as well as Attributes, and there is no other Being, good or evil, co-ordinate and co-eternal with Him). Islam gives no quarter to henotheism, which recognizes a plurality of gods as existing but allows the worship of only one God; the Qur'ān is insistent on denying their very existence. See also P, II, nn. 107, 108.

214. (and the universe is not shared by two deities, one Good and one Evil). Ahriman, according to the Zoroastrians, 'the generator of all evil and evil beings which are opposed to Ormazd's creatures.' (ERE. IX. p. 566).

215. (and not sometimes due to any other deity, benevolent or malevolent).

216. It should be borne in mind that a good many pagan nations while believing in One Supreme Being have also offered worship to the Evil One through the motives of fear. The practice is 'familiar to many barbaric races.' There is still a 'numerous though oppressed people in Mesopotamia and adjacent countries' known as Yezidis or devil-worshippers. 'This remarkable sect is distinguished by a special form of dualism. While recognizing the existence of a Supreme Being, their peculiar reverence is given to Satan, chief of the angelic host, who now has the means of doing evil to mankind, and in his restoration will have the power of rewarding them.' (PC. II. p. 329).

217. (in prayer and supplication).

218. (your brief little day).

219. (and realize that the Divine judgment is inescapable). 'They' and 'ye' in the verse both refere to 'a party of you' in the verse preceding. Such abrupt change of persons is frequent in Arabic.

220. *i. e.*, for their idols, of the godhead of which they have no knowledge; whose godhead they have no argument to substantiate.

221. See P. VIII. nn. 114, 115

222. The tribes of Khuza'ah and Kinana in particular used to call angels the daughters of God. See also P. V. n. 513.

223. *i e.*, sons; male children. To ascribe offspring to God is itself blasphemous; doubly so is to ascribe to Him children of a sex which the pagans themselves looked down upon.

224. (as a daughter).

225. In pagan Arabia the birth of a daughter was considered as a great stigma.

يَتَوَارٰى مِنَ الْقَوْمِ مِنْ سُوْٓءِ مَا بُشِّرَ بِهٖ ۭ اَيُمْسِكُهٗ عَلٰي هُوْنٍ اَمْ يَدُسُّهٗ فِي التُّرَابِ ۭ اَلَا سَاۗءَ مَا
يَحْكُمُوْنَ ۝ لِلَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ مَثَلُ السَّوْءِ ۚ وَلِلّٰهِ الْمَثَلُ الْاَعْلٰى ۭ وَهُوَ الْعَزِيْزُ
الْحَكِيْمُ ۝ وَلَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِظُلْمِهِمْ مَّا تَرَكَ عَلَيْهَا مِنْ دَاۗبَّةٍ وَّلٰكِنْ يُّؤَخِّرُهُمْ
اِلٰٓى اَجَلٍ مُّسَمًّى ۚ فَاِذَا جَاۗءَ اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ ۝ وَيَجْعَلُوْنَ
لِلّٰهِ مَا يَكْرَهُوْنَ وَتَصِفُ اَلْسِنَتُهُمُ الْكَذِبَ اَنَّ لَهُمُ الْحُسْنٰى ۭ لَا جَرَمَ اَنَّ لَهُمُ النَّارَ وَاَنَّهُمْ
مُّفْرَطُوْنَ ۝ تَاللّٰهِ لَقَدْ اَرْسَلْنَآ اِلٰٓى اُمَمٍ مِّنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ فَهُوَ

59. (يتوارى . . يحكمون) sulking from the people because of the evil of what has been announced unto him:[226] shall he keep it[226-A] with ignominy or bury it in the dust?[227] Lo! vile is what they judge !

60. (للذين . . . الحكيم) For those who are disbelievers in the Hereafter is an evil similitude.[228] and for Allah is the sublime similitude,[229] and He is the Mighty,[230] the Wise.[231]

SECTION 8

61. (ولو . . يستقدمون) And if Allah were to seize mankind for their wrong-doing,[232] not a living creature He would leave on it, but He defers them to a term appointed; then when their term comes, they can neither put *it* off by an hour nor anticipate it.

62. (ويجعلون . . مفرطون) They ascribe to Allah what they detest,[233] and their tongues utter the falsehood that unto them shall be good; undoubtedly unto them shall be the Fire, and they shall be hastened *thereto*.

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226. (and asking himself the question——).

226-A. *i. e.*, a female baby just announced.

227. 'The practice of burying newborn daughter alive was very general' (HHW. VIII. p. 8). 'That certain Arab tribes, especially the Tamim, practised female infanticide is well known.' (Robertson Smith, *Kinship and Marriage in Arabia*, p. 129) See also P. VIII. n. 212.

228. (both in this world and the Next). 'Or a worse case'.

229. *i. e.*, to Him are to be ascribed the highest and noblest of Attribtues. He is the acme of the Attributes of Perfection. This explicitly repudiates the Aristotelian doctrine of a 'limited' God. God, as conceived by Aristotle, has a knowledge which is not knowledge of the universe, and an influence on the universe which does not flow from His knowledge ; an influence which can hardly be called

an activity since it is the sort of influence that one person may unconsciously have on another, or that even a statue or a picture may have on its admirer.' (Ross, *Aristotle*, p. 183).

230. *i. e.*, Able to punish the culprits here and now.

231. (Who defers their punishment, in accordance with His universal Plan, to the Hereafter).

232. (forthwith, and in this world).

233. (for themselves, and which is utterly unworthy of Him).

وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي
اخْتَلَفُوا فِيهِ ۙ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾ وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ
بَعْدَ مَوْتِهَا ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾ وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ
نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٦﴾ وَمِنْ ثَمَرَاتِ
النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾
وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

63. (تالله . . . اليم) By Allah! We have sent *messengers* to communities before thee[234], then Satan made their *own* works fairseeming unto them,[235] so he is their patron to-day and to them shall be a torment afflictive.

64. (و ما . . . يؤمنون) And We have not sent down the Book to thee save in order that thou mayest expound to them that whereon they differ;[236] and as a guidance and mercy to a people who believe.

65. (والله . . . يسمعون) Allah has sent down from the heaven water, then He revives the earth by it after its death; verily in that is a sign[237] for a people who listen.

SECTION 9

66. (و ان . . . للشربين) Verily there is a lesson for you in the cattle;[238] We give you to drink of what is in their bellies, between the dung and blood: milk,[239] pure and pleasant to swallow for the drinkers,

67. (و من . . . يعقلون) *And also a lesson is for you* in the fruits of date-palms[240] and the grapes[241] of which you take a liquor[242] and a goodly provision,[243] verily in that is a sign[244] for a people who understand.

68. (و اوحى . . . يعرشون) And thy Lord inspired the bee[245] saying: take thou for thyself houses of hills,[246] of trees, and of what they[247] erect.

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234. (O Prophet!).

235. (and thus they were led to deny their prophets).

236. *i. e.*, the doctrines of Monotheism and Resurrection.

237. (of His uniqueness, beneficence and providence).

238. (who are meant not for worship and adoration, but for human use).

239. A universal and wholesome article of food. In the well-known Biblical phrase 'flowing with milk and honey', 'so expressive of the rich productiveness of the promised land, milk represents the common elements of the Hebrew dietary, as honey does its delicacies.' (EBi. C. 3091). 'The supreme importance of milk to the Arabs is clearly shown by such expressions as كثر الله لبنكم —May Allah multiply your milk—which a grateful guest addresses to his host as thanksgiving and

blessing.' (Inayatullah, *op. cit.*, p. 90) 'Milk is the chief nutriment of Rwala Bedouins, and many families live exclusively on it for months at a time . . . . whilst the spring milk in available, the nomads nourish themselves on little else. In poorer households, it is their only nourishment during the two spring months.' (*ib.* pp. 90-91).

240. See n. 137 above.

241. See n. 138 above.

242. (and prepare non-intoxicating beverages, such as vinegar).

243. (and wholesome, such as date-sugar and grape-sugar).

244. (of His beneficence and providence).

245. 'Socrates concentrated his attention on the human world alone. To him the proper study of man was man, and not the world of plants, insects and stars. How unlike the spirit of the Qur'ān, which sees in the humble bee a recipient of Divine inspiration!' (Iqbal, *op. cit.*, p. 4). The bee, said Virgil, had in it something of the Divine nature; it was the sacred symbol at Ephesus, and was considered a type of the goddess. 'The priests of Ephesian Artemis were called "king bees": the priestesses of Demeter, Proserpine, and the Great Mother were known as "bees" . . In European folklore the bee is everywhere sacrosanct.' (ERE. 1. p. 504).

246. 'The apartments which the bee builds are here called "houses" because of their beautiful workmanship and admirable contrivance which no geometrician can excel.' (Bdh).

247. *i. e.*, mankind.

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرٰتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِنْ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ
اَلْوَانُهٗ فِيْهِ شِفَآءٌ لِّلنَّاسِ ۗ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿٦٩﴾ وَاللّٰهُ خَلَقَكُمْ ثُمَّ يَتَوَفّٰىكُمْ ۗ
وَمِنْكُمْ مَّنْ يُّرَدُّ اِلٰٓى اَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔا ۗ اِنَّ اللّٰهَ عَلِيْمٌ قَدِيْرٌ ﴿٧٠﴾
وَاللّٰهُ فَضَّلَ بَعْضَكُمْ عَلٰى بَعْضٍ فِي الرِّزْقِ ۚ فَمَا الَّذِيْنَ فُضِّلُوْا بِرَآدِّيْ رِزْقِهِمْ عَلٰى مَا مَلَكَتْ
اَيْمَانُهُمْ فَهُمْ فِيْهِ سَوَآءٌ ۗ اَفَبِنِعْمَةِ اللّٰهِ يَجْحَدُوْنَ ﴿٧١﴾ وَاللّٰهُ جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ
اَزْوَاجًا وَّجَعَلَ لَكُمْ مِّنْ اَزْوَاجِكُمْ بَنِيْنَ وَحَفَدَةً وَّرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ ۗ اَفَبِالْبَاطِلِ

69. (ثم . . يتفكرون) Then eat thou of all manner of fruits and tread the ways of thy Lord *made* easy.[248] There springs forth from their bellies a drink varied in colours;[249] in it is a healing for mankind;[250] verily in that is a sign[251] for a people who reflect.

70. (والله . . قدير) Allah has created you; then He takes your souls. Of you are some who are brought back to the meanest of age,[252] so that they know not aught after *having* knowledge;[253] verily Allah is Knowing,[254] Wise.[255]

SECTION 10

71. (والله . . يجحدون) And Allah has preferred some of you over some *others* in provision; then those who are preferred are not going to hand over their provision to those whom their right hands possess,[256] so as to be their equal in that respect. Do they then gainsay the favour of Allah?[257]

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248. (for thee). The allusion is to the readily found way back to home at distant places to which the bee flies.

249. In Arabia there are about eight or nine varieties of honey, the difference of colour being occasioned by the different plants on which the bees feed.

250. Honey has been valued very highly for its medicinal properties all over the world, particularly in India, Egypt, Greece and Arabia. According to a modern medical authority, it is 'the most ancient and widest spread remedy of mankind.' 'To the ancients honey was of very great importance as an article of diet . . . . It was valued by them also for its medicinal virtues.' (EBr. XI. p. 716). 'Pliny gives a long list of bodily disorders for which it was believed to be an efficacious remedy. The Greeks regarded a diet in which honey was the chief element as especially efficacious in securing longevity; and Democritus was said to have delayed his death some days by its smell or exhalation alone' (ERE. VI. p.770). And to come from the ancients to the modern Vienna, Dr. N. Zaiss, a leading physician here says that 'honey is the best healer of wounds and superior to all ointments. He has treated several thousand cases with honey, and has not had a single failure.

It soothes pain, hastens healing, acts as an antiseptic. It is also highly effective with burns and carbuncles.' (*The Sunday Express*, London, 28th April, 1935). Says another modern medical authority: 'Honey is really sugar, but sugar in one of its most potent and valuable forms, as it is ready for immediate assimilation, requiring practically no digestion on the part of the human system. Honey consists chiefly of two simple sugars: Dextroes and Lævulose (or grape sugar and fruit sugar) which are in about equal proportions, and totalling about 77 per cent, of the product. Honey is a potent form of energy of immediate use.'

'Another important fact about honey is that it has a full compliment of invaluable mineral salts, all in a natural state ready for immediate assimilation by the body. It is superior to sugar in that it is already 'inverted' by the little bee-chemists, whereas table sugar requires a long process of digestion for which vital energy has to be expended.'

251. (of His beneficence and providence).

252. (when that intellectual and physical vigour takes leave of them).

253. (their memory and other intellectual faculties being extremely impaired).

254. (so He knows what suits whom).

255. (so He is able to effect proper change at the proper moment).

256. *i. e.*, their slaves. See P. V. n. 3.

257. (in enriching certain individuals).

يُؤْمِنُونَ وَبِنِعْمَتِ اللّٰهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾ وَيَعْبُدُونَ مِنْ دُونِ اللّٰهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا
مِّنَ السَّمٰوٰتِ وَالْاَرْضِ شَيْـًٔا وَّلَا يَسْتَطِيعُونَ ﴿٧٣﴾ فَلَا تَضْرِبُوا لِلّٰهِ الْاَمْثَالَ ۚ اِنَّ اللّٰهَ يَعْلَمُ وَ
اَنْتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾ ضَرَبَ اللّٰهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَّا يَقْدِرُ عَلٰى شَيْءٍ وَّمَنْ رَّزَقْنٰهُ مِنَّا
رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَّجَهْرًا ۭ هَلْ يَسْتَوٗنَ ۭ اَلْحَمْدُ لِلّٰهِ ۭ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿٧٥﴾
وَضَرَبَ اللّٰهُ مَثَلًا رَّجُلَيْنِ اَحَدُهُمَآ اَبْكَمُ لَا يَقْدِرُ عَلٰى شَيْءٍ وَّهُوَ كَلٌّ عَلٰي مَوْلٰىهُ ۙ اَيْنَمَا
يُوَجِّهْهُّ لَا يَاْتِ بِخَيْرٍ ۭ هَلْ يَسْتَوِيْ هُوَ ۙ وَمَنْ يَّاْمُرُ بِالْعَدْلِ ۙ وَهُوَ عَلٰي صِرَاطٍ مُّسْتَقِيْمٍ ﴿٧٦﴾ وَلِلّٰهِ

72. (والله . . . يكفرون) Allah has made for you of yourselves[258] spouses,[259] and from your spouses He has made for you sons and grand-sons;[260] and He has provided you with clean foods.[261] Do they then believe in falsehood and disbelieve in Allah's favour?

73. (و يعبدون . . . يستطيعون) And they worship, besides Allah, what does not and cannot own for them any provision from the heavens and the earth.[262]

74. (فلا . . . تعلمون) Do not propound then similitudes[263] for Allah; verily Allah knows and you do not.[264]

75. (ضرب . . . يعلمون) Allah propounds a similitude:[265] *there* is a bondman enslaved who has not power over aught,[266] and *there is* one whom We have provided from Ourselves with goodly provision and he spends out of it in private and public; can they[267] be equal? Praise be to Allah. But most of them[268] do not know.

76. (و ضرب . . . مستقيم) And Allah propounds a similitude: *there are* two men, one of them dumb who has not power over aught, and[269] is a burden to his master, wherever he[270] despatches him he brings to him no good; is he equal to him who[271] commands justice[272] and is himself on the straight path?

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258. *i. e.*, of your own kind.

259. See P. IV, n. 479.

260. (to continue your racial life).

261. (for your individual lives).

262. (nor have any such power). 'They' هم refers to the false gods, and is coupled with 'that which' ما. Such abrupt changes both in number and gender are common in Arabic.

263. The pagans argued: by worshipping minor deities, far from insulting the great God we are only honouring Him, as to respect royal servants is to do the greater honour to the king himself. Here they are warned against instituting such silly comparisons.

264. (so due to your sheer ignorance, conceptions of His glory invented by you are bound to be defective).

265. (to illustrate the utter unworthiness of polytheism).

266. Equally contemptible are the gods; far from owning anything, they are themselves owned by others.

267. The verb implying the pronoun here, is not dual but plural, which signifies that not two individuals but two classes of persons are meant.

268. *i. e.*, of mankind.

269. (being a slave).

270. *i. e.*, the slave-owner.

271. (besides having his speech and understanding whole).

272. (and equity to others).

غَيْبُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَمَآ اَمْرُ السَّاعَةِ اِلَّا كَلَمْحِ الْبَصَرِ اَوْ هُوَ اَقْرَبُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَیْءٍ
قَدِيْرٌ ﴿٧٧﴾ وَاللّٰهُ اَخْرَجَكُمْ مِّنْۢ بُطُوْنِ اُمَّهٰتِكُمْ لَا تَعْلَمُوْنَ شَيْـًٔا ۙ وَّجَعَلَ لَكُمُ السَّمْعَ وَ الْاَبْصَارَ
وَالْاَفْـِٕدَةَ ۙ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٧٨﴾ اَلَمْ يَرَوْا اِلَى الطَّيْرِ مُسَخَّرٰتٍ فِیْ جَوِّ السَّمَآءِ ؕ مَا يُمْسِكُهُنَّ اِلَّا
اللّٰهُ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿٧٩﴾ وَاللّٰهُ جَعَلَ لَكُمْ مِّنْۢ بُيُوْتِكُمْ سَكَنًا وَّ جَعَلَ لَكُمْ
مِّنْ جُلُوْدِ الْاَنْعَامِ بُيُوْتًا تَسْتَخِفُّوْنَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ اِقَامَتِكُمْ ۙ وَمِنْ اَصْوَافِهَا وَ
اَوْبَارِهَا وَاَشْعَارِهَآ اَثَاثًا وَّمَتَاعًا اِلٰى حِيْنٍ ﴿٨٠﴾ وَاللّٰهُ جَعَلَ لَكُمْ مِّمَّا خَلَقَ ظِلٰلًا وَّجَعَلَ لَكُمْ

SECTION 11

77. (و لله . . . قدير) Allah's is the Unseen of the heavens and the earth, and the affair of the Hour *will be* not but as a flash of the eye, or it is *even* nearer,[273] verily Allah is over everything Potent.

78. (والله . . . تشكرون) And Allah has brought you forth from the bellies of your mothers *while* you know not aught, and He appointed for you hearing and sight and hearts that haply you might give thanks.

79. (الم . . . يؤمنون) Do they not see the birds subjected[274] in the firmament of the heaven? None supports them[275] save Allah; verily there are signs[276] in that for a people who believe.

80. (والله . . . حين) Allah has made for you from your houses[277] a repose, and He has made for you from the skins of your cattle houses which you find light[278] on the day of your flitting and on[279] the day of your stopping, and from their wools and their furs and their hair a furnishing and an enjoyment[280] for a season.

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273. *i. e.*, independent of Time and all temporal measurements, even 'a flash of the eye' is hardly an adequate expression.

274. (to His service). Many of the birds such as the eagle, the owl, the hawk, the falcon, and the peacock have been adored and worshipped.

275. *i. e.*, keeps them fixed in the mid-air.

276. (of His power and majesty).

277. *i. e.*, fixed, immovable dwellings.

278. (and handy to be removed). The reference is to the portable dwellings or tents, which formed an essential factor not only of the nomad life of the ancients but also play an important part in the camp-life of the moderns. Leaving aside the pastoral tribes of the interior of Asia, who have necessarily to be tent-dwellers, 'in Western countries tents are used chiefly in military encampments, by travellers and explorers, and for temporary ceremonial occasions and public

gatherings' (EBr. XXVI. p. 635, 11th Ed.) 'Originally the Hebrews, like the Arabs, were essentially a tent-living people.' (EBi. C. 4969). 'Camping is as old as the human race . . . . Perhaps it is also the most modern and up-to-date mode of living.' (EBi. VII. p. 683). Tents form the permanent dwellings to imigrant Arabs 'who pass their whole lives roaming over their tribal territory . . . . And since they cannot live without some sort of shelter against the blazing sun of their country and the inclemancy of the wind and the weather, they make use of portable tent, which is generally made of goats 'hair'. (Inayatullah, *op. cit.*, p. 122).

279. (equally easy to be set up and broken up). *Cf.* the Bible: 'How goodly are thy tents. O Jacob! (Nu. 24: 5) 'To your tents, O Israel: now see to thine own house, David. So Israel departed to their tents.' (1 Ki. 12: 16).

280. Cattle are meant for such human uses as these, and not meant for adoration and worship. The cow, the bull, the buffalo, the goat, have been, and still are, the 'sacred' objects of worship to many nations. In Arabia, in particular, it is the domestic animals that are the main source of supply in the matter of clothing. The portable dwelling, or the tent of the migrant Arab 'is made of thick coarse cloth, woven from black goat's hair; . . . . and sometimes even the ropes (اطناب) that are used in pitching the tents, are made of goats' hair . . . . The following articles are made of goat's or camel's hair: carpets and coverlets, quilts and cushions, used as padding in camel saddles and litters, sacks to contain wheat, dates and other victuals. The following vessels are made of skins and hides: large bags (قربة) made of tanned camel-skin to keep water; goat-skins, in which they keep milk or make and store butter; leather-troughs (حوض) supported on a rickety wooden frame, in which camels are watered; leather buckets (دلو) to draw water from wells, furnished with a rope made of long leather-strips. (Inayatullah, *op. cit.*, pp. 123-126).

مِنَ الْجِبَالِ أَكْنَانًا وَّجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمْ بَأْسَكُمْ ۚ كَذَٰلِكَ يُتِمُّ
نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ ﴿٨٢﴾ يَعْرِفُونَ نِعْمَتَ
اللَّهِ ثُمَّ يُنكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٣﴾ وَيَوْمَ نَبْعَثُ مِن كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ
كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾ وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٥﴾
وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَٰؤُلَاءِ شُرَكَاؤُنَا الَّذِينَ كُنَّا نَدْعُو مِن دُونِكَ ۖ
فَأَلْقَوْا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٦﴾ وَأَلْقَوْا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ وَضَلَّ عَنْهُم مَّا كَانُوا

81. (والله . . تسلمون) And Allah has made for you of what He has created[281] shades;[282] and He has made for you from the mountains *places* of retreat,[283] and He has made for you coats protecting you from the heat[284] and coats protecting from the violence [285] Thus He perfects His favour on you that haply you may submit.[286]

82. (فان . . . المبين) Then if they turn away *from thee,*[287] on thee is only a plain preaching.[288]

83. (يعرفون . . الكفرون) They recognize the favour of Allah, yet they deny it, and most of them are infidels.

SECTION 12

84. (و يوم . . . يستعتبون) *Beware* a Day whereon We will raise up from each community a witness,[289] then those who have disbelieved shall not be given leave,[290] nor they shall be permitted to please *Allah.*[291]

85. (و اذا . ينظرون) And when those who have done wrong will see the torment, it shall not be lightened unto them, nor shall they be respited.

86. (و اذا . . لكذبون) And when those who have associated will see their associate-*gods,* they will say: O our Lord! yonder are our associate-*gods* upon whom we have been calling besides Thee; they[292] will proffer them the saying: verily you are liars.[293]

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281. *i. e.*, of houses, trees, tents etc.

282. (from the sun).

283. (and concealment, such as caves).

284. (and cold). As it was the people of Arabia who formed the first and direct audience of the holy Qur'ān, and as they suffer more from heat than from cold, it is only proper that in speaking of clothes as a blessing from God there should be express mention of heat rather than cold. Arabia is among the hottest regions of the world lying 'in the tropical latitude of low pressure in which also lie the Sahara, the desert regions of Southern Persia, Baluchistan, Sind and Rajputana'. (Inayatullah, *op. cit.*, p. 23). 'Mecca, too, is exceedingly hot in

summers . . . . On the coast the heat is usually oppressive; Jidda, Hodaida and Muscat being the hottest towns in the world.' (*ib.* p. 21).

285. (of armour).

286. (to Him in Islam).

287. (O Prophet!).

288. (so grieve not over their fate).

289. God's messenger (or messengers) to every nation will bear witness on the Day of Judgment that God's message was conveyed in full to that particular people. The promise was delivered at a time 'when the people of Mecca persistently turned a deaf ear to the words of their prophet, when the converts he had made were tortured until they recanted, and others were forced to flee from the country to escape the rage of their persecutors.' (Arnold, *Preaching of Islam,* p. 29).

290. (to excuse themselves).

291. Or 'nor shall they be asked to return to what will please God.' (LL).

292. *i. e.*, the worshipped ones, fearing for themselves. The reference seems to be to the hero-gods in particular.

293. (in imputing to us our approval of your idolatrous practices).

يَفْتَرُونَ ﴿٨٧﴾ اَلَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللّٰهِ زِدْنٰهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا
يُفْسِدُونَ ﴿٨٨﴾ وَيَوْمَ نَبْعَثُ فِي كُلِّ اُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ اَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلٰى
هٰٓؤُلَآءِ ۭ وَنَزَّلْنَا عَلَيْكَ الْكِتٰبَ تِبْيَانًا لِكُلِّ شَيْءٍ وَّهُدًى وَّرَحْمَةً وَّبُشْرٰى لِلْمُسْلِمِينَ ﴿٨٩﴾
اِنَّ اللّٰهَ يَاْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَاِيْتَآئِ ذِي الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾ وَاَوْفُوا بِعَهْدِ اللّٰهِ اِذَا عٰهَدْتُّمْ وَلَا تَنْقُضُوا الْاَيْمَانَ بَعْدَ تَوْكِيدِهَا وَ
قَدْ جَعَلْتُمُ اللّٰهَ عَلَيْكُمْ كَفِيلًا ۭ اِنَّ اللّٰهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾ وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا

87. (و القوا . . يفترون) And they[294] will proffer submission to Allah on that Day, and there will stray from them what they have been fabricating.

88. (الذين . . . يفسدون) Those who disbelieved and hindered *others* from the way of Allah—We will increase for them torment upon torment for they have been spreading corruption.

89. (و يوم . . . للسلين) And *beware* a Day whereon We shall raise up in every community a witness from amongst themselves regarding them,[295] and We shall bring thee[226] *as* a witness regarding these.[297] And We have Revealed unto thee the Book *as* an exposition[298] of everything,[299] and *as* a guidance and mercy and glad tidings to the Muslims.

SECTION 13

90. (ان . . . تذكرون) Verily Allah commands justice and well-doing and giving to kindred; and He prohibits lewdness and wickedness[300] and oppression.[301] He exhorts you that haply you may be admonished.[302]

91. (و اوفوا . . تفعلون) Fulfil the covenant of Allah[303] when you have covenated, and[304] do not break oaths after their confirmation and surely you have appointed Allah your surety.[305] Surely Allah knows whatever you do.

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294. *i. e.*, the guilty ones; the idolaters.

295. See n. 289 above.

296. (O Prophet!).

297. *i. e.*, regarding thy people. But who exactly are the holy Prophet's people? Clearly the whole of mankind——at any rate, that portion of humanity which is within the reach of his message. The holy Prophet of Islam is therefore a universal witness.

298. (direct or indirect; explicit or implicit).

299. (pertaining to a perfect religion).

300. *i. e.*, all conduct that is unseemly; evil in general.

301. (and iniquity).

302. The verse forms part of every Friday sermon in the Sunni mosques.

303. Every covenant entered into under religious sanction is a covenant of God. Thus the injunction includes all engagements, contracts, pledges, unless nullified by the religious law; and the plain meaning is: observe all moral obligations.

304. (in particular).

305. *i. e.*, when you have sworn by His holy name.

مِنۢ بَعۡدِ قُوَّةٍ أَنكَاثًا تَتَّخِذُونَ أَيۡمَٰنَكُمۡ دَخَلَۢا بَيۡنَكُمۡ أَن تَكُونَ أُمَّةٌ هِيَ أَرۡبَىٰ مِنۡ أُمَّةٍۚ إِنَّمَا يَبۡلُوكُمُ ٱللَّهُ بِهِۦۚ وَلَيُبَيِّنَنَّ لَكُمۡ يَوۡمَ ٱلۡقِيَٰمَةِ مَا كُنتُمۡ فِيهِ تَخۡتَلِفُونَ ٩٢ وَلَوۡ شَآءَ ٱللَّهُ لَجَعَلَكُمۡ أُمَّةً وَٰحِدَةً وَلَٰكِن يُضِلُّ مَن يَشَآءُ وَيَهۡدِي مَن يَشَآءُۚ وَلَتُسۡـَٔلُنَّ عَمَّا كُنتُمۡ تَعۡمَلُونَ ٩٣ وَلَا تَتَّخِذُوٓاْ أَيۡمَٰنَكُمۡ دَخَلَۢا بَيۡنَكُمۡ فَتَزِلَّ قَدَمُۢ بَعۡدَ ثُبُوتِهَا وَتَذُوقُواْ ٱلسُّوٓءَ بِمَا صَدَدتُّمۡ عَن سَبِيلِ ٱللَّهِۖ وَلَكُمۡ عَذَابٌ عَظِيمٞ ٩٤ وَلَا تَشۡتَرُواْ بِعَهۡدِ ٱللَّهِ ثَمَنٗا قَلِيلًاۚ إِنَّمَا عِندَ ٱللَّهِ هُوَ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ٩٥ مَا عِندَكُمۡ يَنفَدُۖ وَمَا عِندَ ٱللَّهِ بَاقٖۗ وَلَنَجۡزِيَنَّ ٱلَّذِينَ صَبَرُوٓاْ

92. (و لا . . . تختلفون) And do not be like her[306] who unravels her yarn into strands after its strength,[307] holding your oaths a means of discord amongst you that[308] a community may be more numerous than *another* community.[309] Allah only tests you thereby,[310] and He will surely show to you on the Day of Judgement that wherein you have been differing.

93. (و لو . . . تعملون) Had Allah *so* willed, He would have made you *all* one community,[311] but[312] He sends astray whom He will and guides whom He will; and certainly you will be questioned about what you have been working.

94. (و لا . . . عظيم) And do not make your oaths a means of discord against you lest a foot may slip after its fixture,[313] and you may taste evil[314] for having hindered *others* from the way of Allah,[315] and for you there shall be a torment mighty.[316]

95. (و لا . . . تعلمون) And do not barter the covenant of Allah for a small price;[317] verily what is with Allah[318]—is better for you,[319] if you *only* know.

---

306. (in violating your pledges).

307. There was at Makka a well-known domestic woman, named Raita bint S'ad who used to undo at night the work she had done in the day. In Greek mythology there is a lady known as Penelope who is credited with a similar feat.

308. *i. e.*, on the ground that——

309. The reference is to the habitual insincerity of the Quraish in their alliances. Whenever they found the enemies of their confederates stronger, they forsook their old allies, and entered into a new allience with the stronger party.

310. *i. e.*, by the superiority of one party rater than the other.

311. (possessing the same faith).

312. (in accordance with His universal Plan).

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مِنْ بَعْدِ قُوَّةٍ اَنْكَاثًا ؕ تَتَّخِذُوْنَ اَيْمَانَكُمْ دَخَلًۢا بَيْنَكُمْ اَنْ تَكُوْنَ اُمَّةٌ هِيَ اَرْبٰى مِنْ اُمَّةٍ ؕ
اِنَّمَا يَبْلُوْكُمُ اللّٰهُ بِهٖ ؕ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيٰمَةِ مَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿٩٢﴾ وَلَوْ شَآءَ اللّٰهُ
لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً وَّلٰكِنْ يُّضِلُّ مَنْ يَّشَآءُ وَيَهْدِيْ مَنْ يَّشَآءُ ؕ وَلَتُسْـَٔلُنَّ عَمَّا كُنْتُمْ تَعْمَلُوْنَ ﴿٩٣﴾
وَلَا تَتَّخِذُوْٓا اَيْمَانَكُمْ دَخَلًۢا بَيْنَكُمْ فَتَزِلَّ قَدَمٌۢ بَعْدَ ثُبُوْتِهَا وَتَذُوْقُوا السُّوْٓءَ بِمَا صَدَدْتُّمْ عَنْ
سَبِيْلِ اللّٰهِ ۚ وَلَكُمْ عَذَابٌ عَظِيْمٌ ﴿٩٤﴾ وَلَا تَشْتَرُوْا بِعَهْدِ اللّٰهِ ثَمَنًا قَلِيْلًا ؕ اِنَّمَا عِنْدَ اللّٰهِ هُوَ خَيْرٌ
لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٩٥﴾ مَا عِنْدَكُمْ يَنْفَدُ ۚ وَمَا عِنْدَ اللّٰهِ بَاقٍ ؕ وَلَنَجْزِيَنَّ الَّذِيْنَ صَبَرُوْٓا

92. (و لا . . . تختلفون) And do not be like her[306] who unravels her yarn into strands after its strength,[307] holding your oaths a means of discord amongst you that[308] a community may be more numerous than *another* community.[309] Allah only tests you thereby,[310] and He will surely show to you on the Day of Judgement that wherein you have been differing.

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310. *i. e.*, by the superiority of one party rater than the other.

311. (possessing the same faith).

312. (in accordance with His universal Plan).

313. *i. e.*, lest others be encouraged, by your example, to break their solemn oaths and pledges.

314. *i. e.*, punishment in this life.

315. To go back upon one's word wantonly is to deviate from the path of God.

316. (in the Hereafter).

317. *i. e.*, do not be prevailed upon to renounce your religion or your engagements with your Prophet by any promises or gifts of the infidels. The Quraish had tempted the poorer Muslims with offers of money on the condition of their apostasy.

318. *i. e.*, the recompense in the Hereafter.

319. (than any amount of worldly riches can possibly be).

أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ
حَيَاةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ
بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾
إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُم بِهِ مُشْرِكُونَ ﴿١٠٠﴾ وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ ۙ
وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنتَ مُفْتَرٍ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾ قُلْ نَزَّلَهُ رُوحُ
الْقُدُسِ مِن رَّبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾ وَلَقَدْ نَعْلَمُ

96. (ما عندكم . . يعملون) Whatever is with you is exhaustable, and whatever is with Allah is lasting. And We will surely recompense those who have been patient, their wage for the best of what they have been working.

97. (من . : . يعملون) Whosoever works righteously, male or female,[320] and is a believer,[321] We will surely quicken him to a clean life,[322] and will surely recompense them their wage[323] for the best of what they have been working.

98. (فاذا . . . الرجيم) And when thou[324] wouldst read the Quran, seek refuge with Allah from Satan, the damned.[325]

99. (انه . . يتوكلون) Verily he has no authority over those who believe and have trust[326] in their Lord.

100. (انما . . . مشركون) His authority is only over those who befriend him[327] and those who are in respect of Him associators.

SECTION 14

101. (و اذا . . يعلمون) Whenever We change a verse[328] in place of *another* verse[329]—and Allah is the Best Knower of[330] what He sends down[331]—they[332] say:[333] thou art but an impostor.[334] Aye! most of them know not.[335]

102. (قل . . . للمسلمين) Say thou:[336] the holy spirit[337] has brought it down from thy Lord with truth, that it may establish[338] those who believe, and *as* a guidance and glad tidings to the Muslims.

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320. This is to emphasise that in the sight of God there is no difference, so far as good works are concerned, between male and female.

321. The promise is important. Right belief, the *sine qua non* of all virtues and piety, must precede right action.

322. (in this world). *i. e.*, to a life of peace and contentment.

323. (in the Hereafter).

324. (O reader!).

325. The formula, 'I seek refuge by God from Satan the damned'

commanded at the beginning of every good work is only an outward expression of one's absolute trust in God.

326. See n. 55 above.

327. (and do not exert their will to resist his influence).

328. (or commandment).

329. (or commandment). For the meaning and scope of abrogation see P. I. nn. 476-77.

330. *i. e.*, of the wisdom of; of the appropriateness of.

331. *i. e.*, of His subsequent and previous revelations.

332. *i. e.*, the infidels.

333. (to the holy Prophet).

334. As if the substitution of a law (not a doctrine) by another law, still better and more accommodating, were a positive proof of the Prophet's fabrication!

335. *i. e.*, it is those captious objectors themselves who are entirely ignorant, and their objections proceed from sheer ignorance.

336. (O Prophet!).

337. *i. e.*, the angel Gabriel.

338. (in their faith yet further).

أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ۗ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ
مُّبِينٌ ﴿١٠٣﴾ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ۙ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾
إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ۖ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ ﴿١٠٥﴾ مَن
كَفَرَ بِاللَّهِ مِن بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَٰكِن مَّن شَرَحَ
بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾ ذَٰلِكَ بِأَنَّهُمُ اسْتَحَبُّوا الْحَيَاةَ
الدُّنْيَا عَلَى الْآخِرَةِ ۙ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٧﴾ أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ

103. (و لقد . . . مبين) And assuredly We know that they[339] say :[340] it is only a human being who teaches him.[341] The speech of him to whom they incline is foreign,[342] while this is plain Arabic speech.[343]

104. (ان الذين . . . اليم) Verily those who do not believe in the signs of Allah——Allah shall not guide them, and to them there shall be a torment afflictive.

105. (انما . . . الكذبون) It is only those who do not believe in the signs of Allah who fabricate a lie, and those they are the liars.[344]

106 (من . . . عظيم) Whosoever disbelieves in Allah after his belief—— save him who is constrained and his heart is at rest with[345] the belief[346]—but whosoever expands his breast to unbelief,[347] upon them shall be wrath from Allah and to them *shall be* a torment mighty.

107. (ذلك . . . الكفرين) That[348] is because they loved the life of the world above the Hereafter, and because Allah does not guide an infidel people.

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339. *i. e.*, the Makkan pagans.

340. (pointing to a certain Christian slave or a Christian monk).

341. *i. e.*, the Prophet to compose the Qur'ān. The Christians, at one time, naturally made much of the charge; yet now the verdict of their own scholars is as follows:—'There is not the least evidence in support of the accusation made against Mohammed by Christian writers, that the greater part of his revelations were due to the suggestions of a Christian monk (Palmer, 'The Quran'. Intro. p. xlviii). See also De Bunsen, *Islam, Or True Christianity*, p. 131.

342. Or 'barbarous.' The Arabs particularly felt proud of their language, and looked down upon foreign languages. Pride, in their own language was not without reason. Arabic is still considered to be one of the purest languages in the world. 'The insular character of Arabia, has preserved the Arabic language from contamination by non-Semitic languages, and has thus saved it from the fate of other semitic languages, such as Assyrian and Hebrew. Thanks to its isolated

position, Arabic is generally allowed to be nearer the original Semitic (*Ursemitisch*) than any other language of the Semitic group; and is consequently accepted as the starting-point for semitic philology. (Inayatullah, *op. cit.*, pp. 34-35). Also see p. XXIV n. 386. The answer of the Qur'ān to the Arab pagans is in effect this: Apart from all considerations of the excellence of its teachings which you in your ignorance are unable to appreciate and value, look at the incomparable perfection of its language and diction. Is it conceivable that a foreigner should even so much as approach a style so chaste, so pure, so inimitable?

343. (and so lucid). The language of the Qur'ān is universally acknowledged to be the most perfect form of Arabic speech.' (Palmer, *op. cit.*, p. lxxvi) 'The classical language modelled by the Koran is followed closely everywhere. At the time of Muhammad there was no work of the first order in Arabic prose. The Koran was therefore the earliest, and has ever since remained the model prose work. Its language is rhythmical and rhetorical, but not poetical. Its rhymed prose has set the standard which almost every conservative Arabic writer of today consciously strives to imitate.' (Hitti. *op. cit.*, p. 127). See P. XII, n. 357. Consult also Lady Cobbold's *Pilgrimage to Mecca*, p. 240.

344. *i. e.*, the most brazen-faced liars are precisely they who unable to give their charge even a semblance of substantiality still cling to the fiction, that there must be someone to help the Prophet in the composition of the Qur'ān.

345. (against his will to utter some word of blasphemy or to do some outward act of infidelity).

346. *i. e.*, while he is sound at heart.

347. *i. e.*, has become a real convert to infidelity.

348. *i. e.*, this Divine sentence.

قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ ۚ وَأُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٠٨﴾ لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ
الْخَاسِرُونَ ﴿١٠٩﴾ ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا ۙ إِنَّ رَبَّكَ مِنْ
بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾ يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّىٰ كُلُّ نَفْسٍ
مَا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾ وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا
رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا
كَانُوا يَصْنَعُونَ ﴿١١٢﴾ وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾

108. (اولئك . . . الغفلون) These are they upon whose hearts and hearing and sight Allah has set a seal;[349] and these! they are the heedless![350]

109 (لاجرم . . الخسرون) Undoubtedly in the Hereafter they shall be the very losers.

110. (ثم . . . رحيم) Then, verily, thy Lord unto those who emigrated[351] after they had been persuaded,[352] and have thereafter striven hard[353] and endured—thy Lord is thereafter, Forgiving,[354] Merciful.[355]

SECTION 15

111. (يوم . . . يظلمون) *Beware* a Day whereon every soul will come pleading for itself,[356] and every soul will be paid in full what it has wrought, and they shall not be wronged.[357]

112. (و ضرب . . يصنعون) Allah propounds a similitude:[358] a town which was secure and at rest, to which came its provision abundantly from every place;[359] then it denied ungratefully the favours of Allah;[360] therefore Allah made it taste the extreme of hunger and fear, because of what they were wont to perform.[361]

113. (و لقد . . ظالمون) And assuredly there came to them[362] a messenger[363] from amongst them,[364] but they belied him, wherefore *Our* torment seized them, while yet they were wrong-doers.

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349. Their judicial blindness is a consequence of their pugnacity. See P. I. nn. 47, 48.

350. *i. e.*, heedless of their end.

351. (for the sake of God's religion).

352. (and compelled much against their will to deny the faith by iovlence).

353. *i. e.*, fought in the cause of the true religion.

354. So He will pardon their past infidelity.

355. So He will raise them in rank.

356. (being only solicitous for its own safety and unconcerned with others).

357. *i. e.*, when virtue will be rewarded in full or even more, and vice will be punished in full or less.

358. (to serve as a warning against the consequences of infidelity).

359. (which ought to have made them the more grateful and obedient to God).

360. (and took to acts of unbelief).

361. The allusion is to the town of Makka itself which was visited by a famine for 7 years. Apart from this particular famine the people of Arabia, as a whole, permanently lived on the verge of want and insecurity. See P. XXX, nn. 549-51.

362. *i. e.*, to the Makkans.

363. (to wean them from their idolatrous practices).

364. (so that even well-acquainted with his life-history and convinced of his integrity and sincerity).

فَكُلُوا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَيِّبًا ۖ وَّاشْكُرُوْا نِعْمَتَ اللّٰهِ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ﴿١١٤﴾ اِنَّمَا
حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيْرِ وَمَآ اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّلَا
عَادٍ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١١٥﴾ وَلَا تَقُوْلُوْا لِمَا تَصِفُ اَلْسِنَتُكُمُ الْكَذِبَ هٰذَا حَلٰلٌ وَّ
هٰذَا حَرَامٌ لِّتَفْتَرُوْا عَلَى اللّٰهِ الْكَذِبَ ۭ اِنَّ الَّذِيْنَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ
لَا يُفْلِحُوْنَ ﴿١١٦﴾ مَتَاعٌ قَلِيْلٌ ۖ وَّلَهُمْ عَذَابٌ اَلِيْمٌ ﴿١١٧﴾ وَعَلَى الَّذِيْنَ هَادُوْا حَرَّمْنَا مَا
قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ ۚ وَمَا ظَلَمْنٰهُمْ وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿١١٨﴾ ثُمَّ اِنَّ رَبَّكَ

114. (فكلوا . . . تعبدون) So eat of what Allah has provided you of lawful and clean things, and give thanks for Allah's favour, if it is He *whom* you are wont to worship.[365]

115. (انما . . . رحيم) He has disallowed to you only the dead-meat and blood and swine-flesh and that over which is invoked the name of other than Allah;[366] then whosoever is driven by necessity,[367] not lusting[368] nor transgressing,[369] verily Allah[370] is Forgiving, Merciful.

116. (و لا . . . يفلحون) And do not say concerning that wherein your tongues utter a lie:[371] this is allowed and this is forbidden, that you may forge a lie against Allah;[372] those who forge a lie against Allah shall not prosper—

117. (متاع . . . اليم) a passing enjoyment;[373] and then unto them shall be a torment afflictive.

118. (و على . . . يظلمون) To those who are Judaised We had forbidden what We have already recounted unto thee;[374] and We wronged them not,[375] but themselves they were wont to wrong.[376]

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365. This is addressed to the Arab pagans, as they also professed to serve and worship Him).

366. See P. II. nn. 144-146.

367. (to an unlawful food) See P. II, n. 147.

368. *i. e.*, seeking the unlawful food for the pleasure of palate.

369. (the bare limits of necessity).

370. (unto such).

371. (having no authority from God).

372. (by thus branding some foods as lawful and some as unlawful).

373. (in this world).

374. (O Prophet!). See P. IV. n. 6 ff.

375. *i. e.*, We were not hard on the Jews at all.

376. (by their consistent and persistent opposition to Our apostles). So things indifferent in themselves were forbidden to them as a penalty for the wickedness and rebellion.

لِلَّذِينَ عَمِلُوا السُّوٓءَ بِجَهَٰلَةٍ ثُمَّ تَابُوا مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوٓا إِنَّ رَبَّكَ مِنۢ بَعْدِهَا
لَغَفُورٌ رَّحِيمٌ ﴿١١٩﴾ إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا
لِّأَنْعُمِهِ ۚ اجْتَبَىٰهُ وَهَدَىٰهُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٢١﴾ وَءَاتَيْنَٰهُ فِى الدُّنْيَا حَسَنَةً ۖ وَإِنَّهُۥ فِى الْءَاخِرَةِ
لَمِنَ الصَّٰلِحِينَ ﴿١٢٢﴾ ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾
إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ ۚ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَٰمَةِ فِيمَا

119. (ثم . . . رحيم) Then, verily, thy Lord unto those who work evil from ignorance and then repent and amend—thy Lord thereafter is *to such* Forgiving, Merciful.

SECTION 16

120. (ان . . . المشركين) Verily Ibrāhīm was a pattern[377] *of piety*, devout unto Allah,[378] upright, and was not of the associators.[379]

121. (شاكراً . . . مستقيم) Grateful for His favours: He chose him and guided him to a straight path.

122. (و آتينه . . . الصالحين) And We granted to him good in this world, and in the Hereafter he shall be of the righteous.[380]

123. (ثم . . . المشركين) We Revealed afterwards unto thee:[381] follow thou the faith of Ibrāhīm the upright; and he was not of the associators.

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377. (and an exemplar; a model to be followed in respect of true religion and piety). امة is also used in the sense of امام; a righteous man who is an object of imitation. (LL) See P. I. n. 556.

378. See P. I. nn. 617-18.

379. (like the Makkans who professed themselves to be his followers).

380. See P. I. nn. 617-18.

381. (O Prophet!).

كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾ ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُم بِالَّتِي
هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾ وَإِنْ عَاقَبْتُمْ
فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُم بِهِ ۖ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ ﴿١٢٦﴾ وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا
بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوا
وَّالَّذِينَ هُم مُّحْسِنُونَ ﴿١٢٨﴾ ع ١٦

124. (انما . . . يختلفون) The Sabbath was prescribed only for those who differed thereon,[382] and thy Lord will decide between them on the Judgement-Day concerning that wherein they have been differing.

125. (ادع . . . بالمهتدين) Call thou them to the way of thy Lord with wisdom[383] and goodly exhortation,[384] and argue with them with what is best.[385] Verily thy Lord! He is the Best Knower of him who has strayed from His way, and He is the Best Knower of the guided ones.[386]

126. (و ان . . . للصبرين) And if you[387] chastise, then chastise with the like of what you were chastised with,[388] and if you endure patiently then surely it is better for the patient.

127. (و اصبر . . . يمكرون) And endure them patiently,[389] and thy patience is not but from Allah; and do not grieve over them, and do not thou be in straitness because of what they plot.[390]

128. (ان . . . محسنون) Allah is with those who are in awe *of Him*[391] and those who are well-doers.

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382. (with their prophet).

383. (and knowledge) *i. e.*, with arguments appealing to their intellect.

384. (and methods of persuasion) *i. e.*, with appeals to the emotional side of their nature.

385. (if and when need for disputation arises). In short, in addressing the non-Muslims a Muslim preacher should attract their attention most, satisfy their feelings most, and convince their reason most.

386. (and He will requite each accordingly). The business of the Prophet ends with his full and complete preaching; the rest is entirely in the hand of God.

387. (O Muslims!).

388. 'The verb first denotes punishment, and is afterwards used for the purpose of assimilation.' (LL).

389. (O Prophet!)

390. (against Islam and the Muslims).

391. (He helps and supports them).

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